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Education and the Environment

Edited by Marion Brown, Colin Harris and Nick Peacey

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The Ethical Challenge of Environmental Protection

Howard S. Irwin, Long Island University, New York, USA

Editorial Note: This article poses many questions for those interested in education. We live in a period of rapid global change. What are we doing about adapting education to the need for learning how to change our thinking and our actions for the better? It is easy to see that, so far, we are not doing very well: with unemployment, inflation, violence, terrorism, and increasing illiteracy accompanying a burgeoning population. Present trends will have to be changed unless we want more of the same. The poisonous wastes in the air we breathe may be our own or other countries' wafted on the winds.

Some questions, then: Isn't a hard and critical look at our values overdue? Are we doing all we can to introduce a more globally significant curriculum for development of global perspective on conditions affecting our daily lives? To develop support for global structures for cooperation in more effective management of global affairs? In rejecting the content-centred curriculum has the pendulum swung too far in the direction of the child-centred curriculum, emphasizing individual needs and self-fulfilment? Does this bring about self-centered adults falling to relate effectively to the world around them? lacking the cognitions and skills that would enable them to enjoy the satisfaction of contributing constructively to the society in which they can become participants or leaders? Have we under-valued the satisfaction of self-fulfilment through achievement of goals for the welfare of the community? for the welfare of humanity in which each of us has a share? Do we, perhaps, have tunnel vision committed to values in our specialized fields so exclusively that we do not take the time to learn what we need to know to make the decisions shaping our destiny?

Your thoughts in response to these and other questions will be welcomed by the editors. Marion Brown

seems wryly paradoxical, that although one of mankind's unique endowments is the capacity to mould future events from the experience of the past, it is still necessary for society to come to the brink of crisis before taking remedial action or acceding to corrective action taken on its behalf. Yet this is what has happened again and again in recent history all over the world. Mankind's inability, within any social and economic system, whatever its premise or sophistication, to react in anticipation of a harmful event or result has



greatly contributed to today's confusion, despair, indirection, and nihilism. Such processes of the decade as the loss of vast areas of cropland to desert, the erosion of billions of tons of fertile top soil, national conflicts for control over sources of petroleum, and the detectable reduction of stratospheric ozone are all detrimental to the realization of popularly desired living standards, yet are tardily perceived and grudgingly accepted as realities, but only as effects become severe enough to be widely felt.

Merely to remonstrate in anguish about the future will solve nothing. Every society has exploited natural resources in order to reach higher cultural and social standards, and all continue to do so at an accelerating pace year after year. But at the same time, because the ordinary agents of energy transfer are limited in supply, and because the iron and other principal metallic and crystalline minerals we have chosen as means by which we extend ourselves to modify our environment are similarly finite in supply and un-

evenly accessible, and are running out one by one, we are confronted with the real prospect of multidimensional change in our lives, in our country, and in our civilization; or the alternative of armed conflagration in order to protect the sources of what remains. In view of the fact that other elements of change loom in the world's future, such as fresh-water scarcity, firewood shortages, carbon dioxide buildup, and widespread malnutrition (starvation), and that all of them are interrelated, there can be no substitute for a worldwide holistic view of where we are, leavened by historical perspective about where we've been, as we contemplate where we are going.

Because all nature is in fact a web of relationships and dependencies, because no species, not even ours, stands alone, independent of the balanced functioning of all natural processes (photosynthesis, respiration, putrefaction, and the associated natural cycling of carbon, oxygen and nitrogen), and because historically any species that has failed to function productively, cooperatively and adaptably among its associates has been doomed to extinction, the message is clear to all mankind today: adapt to the rules of the ecosystem game, or die.

Perspective on Our Predicament

It wasn't always this way. Although the world is at least 5 billion years old, with living things having held sway for perhaps half that time, man's discernible history dates back scarcely more than 1/500th of that living epoch. Natural forces kept mankind starved, diseased and preyed upon by physically superior foes and thus held in check most of his 5 million or so years on earth, just as all creatures are governed. But quite suddenly, a mere 200 years ago, man turned the tables and began waging war on the rest of the natural world, and vanquished it. Thus the Industrial Revolution, the technological revolution and advances in medical care liberated people from a cruel nature, but, alas, we now can see the liberation was carried out on false assumptions.

The arithmetic of exponential growth, fuelled by more and more people, with higher and higher material aspirations, met at greater and greater demands on the world's fixed

assets, leads to sudden shortages, placing tremendous economic and political strains on a fractured, destructively competitive world order that is not organized to deal with them. We have a sample of this in today's oil situation. As Dennis Meadows(1) and Garrett Hardin(2) and Gerard Piel(3) have pointed out in separate books, unbridled growth in the exploitation of public resources favors one who focusses profits narrowly and distributes losses broadly. The consequences of such action, when intensified by the acceleration of history, are potentially dangerous and now actually degrading such public resources as air, water, and living systems. This is the significance of cancer-threatening ozone depletion and the climatological implications of the ominous carbon dioxide buildup in the air, the soil- and lake-sterilizing effect of acid rain, the continued fouling of streams, rivers, and coastal waters with industrial pollutants that impoverish aquatic and marine life, and the unremitting endangerment and extinction of species of wildlife and of trees and wild plants by strip mining, stock ranching, dam building, and clear-cutting.

I find it little short of astonishing that some of our most imaginative prophets, Alvin Weinberg(4), and Buckminster Fuller(5), among them, have asserted that economic growth can continue in the now universally accepted pattern so long as we have an abundance of cheap energy with which to construct environmentally mitigating solutions, that is, to spawn technological fixes. There is no doubt that the versatility of 20th century technology in improvising, generating, and swapping resources has drastically shifted our direct dependence away from living resources, as by synthetic materials replacing and supplanting natural products. But we are now down to a basic dependence of man on fresh water, oxygen, a handful of organic and inorganic compounds, a narrow temperature range, and radiation protection, needs unlikely to be further reduced. More than the fever of today's petroleum crisis, more than the mayhem in world economics and tension in world politics, and basic to resolving these and other social dysfunctions, real and imminent **the clear scientific and political issue of the decades ahead is to find ways to tailor the**

requirements of human endeavor to the supply capacity and replenishment potential of the natural world. Our consumption economics must yield to sustained-yield economics. The political system able to translate this irrefutable truth into socio-economic reality will inherit the earth. No extant system has yet shown itself able.

Necessity for Education for Environmental Protection

Responsible citizenship today must include the capacity to deal intelligently with environmental protection, which is the philosophical rationale for sustained-yield economics and the greatest long-term issue of our time. Just as the educated, aware citizen was essential in Jefferson's era, the environmentally educated, environmentally responsible citizen is vital in our own era if the future is to offer any hope. The environmental and political leaders of the 1960s and 1970s who called upon Americans to subordinate immediate and individual advantage found the sledding rough, for the evolutionary ideal of long-term stability in man-environment relations runs smack against the all-pervading growth-oriented American ethos. Conservation is OK when you can afford it, but to step from the vague ideal to the tough sacrificial decision and on to the unpopular mechanism of implementation is for most persons too great.

What Garrett Hardin termed the 'Tragedy of the Commons' has long worked to discourage environmental sanity. Why, after all, should the individual conserve energy if he can pay for it? Why should he or she limit his or her reproductive activity if he or she can support the children who issue or, as is the case in so much of the world, when the children are traditionally needed for family economics, or for one's community status?

Certainly, people are more aware of environmental problems now than ten years ago, but internalizing and personalizing a general amorphous concern about environmental imbalances (about the 'ecology') to the extent of giving up privileges now taken as rights — well, that is not very appealing and few see the need for cooperating. After all, hasn't R&D always provided solutions? And what is the first reaction of most Americans to environ-



mental protection legislation, anyway? To search for loopholes.

Rationale for an Environmental Ethic

To find a credible rationale it is necessary to look back into the evolution of ethics in human history, about the expansion of the basic concern for self, then for family, for tribe and nation, and on to embrace race and all of mankind. In more recent time, that concern has been expanded and transferred to mammals, to birds, then to all animals, to plants, to all life, and now to the environment in all its manifestations. Ethics have evolved over time to encompass ever larger communities, going beyond a concern for self-preservation and human well-being to include animals, plants, soil and water. There is still widespread blindness about the upper limits of the ethical tree, about passing from Lassie, Snoopy, Smokey the Bear and Miss Piggy, who are within the protective ring of most people's personal ethics, to pigeons and squirrels, whose status varies, to gophers and ants, and on to snakes, worms, and potato bugs, who lie far outside. Beyond animals, precious few feel plants of any kind deserve inclusion in the ethical fold, and scarcely anyone even thinks about amoebae, bacteria, and other largely invisible creatures that perform unbelievably complex and absolutely vital functions that benefit all forms of life.

Nature is Mother to All Living Things: She Does Not Favor One Species More than Another

As Leopold (6) said, 'The biotic team does not work for man any more than it does for chipmunks or goldfish.' Going beyond animals, plants, and microscopic creatures lacking the capacity for moral mutualism with humans, we have the highest level of ethical evolution, which involves mans relatitons with an attitudes towards parts of the environment not commonly regarded as alive, such as air, water, and rocks.

It is among those who have this depth of vision and breadth of perception that we hear voices for the preservation of the integrity and stability of the ecosystem as an ultimate concern of conservation. But having reached this limited intellectual attainment does not mean that environmental altruism pervades society. Garrett Hardin (2) believes that only force ('mutual coercion mutually agreed upon') can temper human egocentricity. Most people agree self-interest is here to stay and might as well be used as a motivation for environmental responsibility, at least until a higher one gains acceptance.

What is intriguing about the quest today for an environmental ethic is that it is an effort to recover something that has been lost rather than to discover something new. Primitive man likely possessed an ethic that extended well beyond his fellow men, one which embraced plants and animals, even mountains and rivers, endowing them with souls, all seen as members of the community and subject to ethical restraints. It seems clear that, under the pressures of individualism, competition, technology, nationalism, and capitalism, mankind gradually lost this broad ethical perspective. In recent decades, under the countervailing pressures of internationalism, resource exhaustion, priority revision, and a growing understanding of ecological reality, we have begun to intellectualize — to rediscover — something our ancestors instinctively grasped.

Need for Revival of Environmental Ethics

Environmental ethics, if socialized to the extent of human ethics, would have a revolutionary impact on current land use. Growth,

for example, in human numbers and in the resource demand to meet higher material expectations, cannot be achieved without infringing on the rights of other forms of life to flourish or even to exist. A true environmental ethic would consider if not check the expansion of tract housing at the expense of rare plant habitats or even of frogs' swamps just as social ethics now normally checks the desire of one person to succeed at the expense of another by robbing him. Environmental ethics requires protection of life of natural communities, of species, of ecosystems, from the egocentric impulses of ourselves, members of a single species.

Implicit here is the common perception of an ethical view in contrast to an economic view of man-environment relations. When beset by environmental problems, the economist typically internalizes the externalities; that is, he wants the polluters to pay enough to clean up the mess they've made. But the value of land has to embrace things like love, respect, and admiration. A land-use decision is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it does otherwise, whatever the short-term dollar implications.

Needed: Ethical Economics — An Ethical Way of Managing Our World Household in Relation to Natural Systems (Ecosystems)

The urgency of finding ethical rather than purely economic ways of ordering man's relationship to his habitat is increased by the probability that in the not-too-far-distant future man will have the technological power to completely bend the earth to his own purposes. The stakes would be higher, just as they are with today's nuclear arms as contrasted with the spear. Before the Industrial Revolution, mans appetites were checked by his inabilities. Technological advance increasingly makes possible total environmental exploitation. In the absence of knowing what will be required, directly and indirectly, to sustain future human generations, the need for ethical restraint never has been greater.

Human beings spend twenty years bringing up their young. A major part of that process

is devoted to teaching kids what is right and what is wrong in their relations with other people. Schools, churches, clubs, camps, and, if necessary, policemen and courts, reinforce the lessons. The product is usually a person capable of participation as a responsible member of society. But, with the exception of not torturing dogs or pulling the tails of cats, responsibility ends at the person-to-person level. We have been taught social, not ecological, responsibility.

Consider the result if the same amount of time and effort were invested in instilling an **environmental** ethic as is now given over to building a personal one. The responsibility of people for land and other life forms, including the need for restraint and sacrifice on the part of the individual, would be within reach. The calls for protection would not drift away with the wind or be dismissed as good things for others to do.

The point here is that protecting the environment cannot simply be a matter of dollars and cents, as it is very largely today, any more than protecting one's family from being ravished and exploited is a matter of dollars and cents. One does not consider the price of someone threatens to rape one's daughter. With environmental ethics a reality, the same would be true of attempts to defile and degrade the land. The individual freedom we prize so dearly cannot connote freedom to abuse the earth any more than it connotes freedom to abuse other people. In this sense, ethics are restraints. They have helped order relationships among people. Extended to include the relationship of people to the earth, ethics could, indeed must, become the guideline and the key to environmental responsibility.

It is Primarily What Happens on the Land that Affects Air and Water

Analyzing the flaws in current environmental policy, regulations are resisted partly because there are generic shortcomings due to basic errors of perception perpetuated in the enabling environmental legislation. For example, the natural unity of the environment and the land-use implications of environmental laws have been ignored. Legislators have failed to realize that air, water, land, and all living

things are interwoven and inseparable parts of a whole, a failing that was compounded by concentrating policies and proliferating regulations on air and water, precisely the wrong initial parts, considering that it is what happens on the land that usually determines what happens to change the quality of air and water.

Land is already a part of the economic system. Its value is commonly recognized and most pollution and environmental abuses originate on land. These facts emphasize the centrality of land use in efforts to reduce environmental abuse and better allocate costs. To repeat a basic law: we in many societies have made much better tax collectors than regulators. In a sense, the present respite in environmental regulation may prove therapeutic, providing it is brief and used constructively.

One Suggestion

One approach would be a land-use charge system, under which monetary charges would be based on the value assigned to the difference between optimal use of a tract, in keeping with environmental integrity criteria, and the actual use made of the land. Land-use criteria incorporate descriptions of soil and subsoil, of vegetation and animal life, of surface and ground water characteristics. Also to be included here is the historical setting of the land. On the basis of land-use data, many of them already available in the USA, from such agencies as the Geological Survey, Census Bureau, and the Soil and Water Conservation Service, as well as state and local agencies, at least a preliminary judgment can be made of the land's carrying capacity; the resiliency of the land, the uses to which it can be put without irredeemably altering it. Land classifications and priority assignments are neither simple nor easy. They must be a calculus of environmental, economic, and regional elements. Moreover, the cooperation of federal, state, and local agencies is necessary. For example, on the basis of geological, hydrological, and biological data, the Secretary of the Interior might provide the criteria for defining environmentally critical areas, in consultation with state and local authorities. Unlike property taxes,

the land-use charge would not be to raise revenue, but to apply market mechanisms to influence land-use decisions.

Our Value Systems

One reason that evaluating the contribution of ecosystem functioning to human well-being proves to be a complex task is that it involves weighing human social values, and this is the quintessential task of politics. In order for citizens to communicate to their political representative any well thoughtout desires about tempering the pace of development in favor of the maintenance of the natural environment, it is essential for the public to have a clear idea of the benefits they obtain from undisturbed nature, and this requires assembling, integrating, and evaluating basic objective data by professionals who operate in a wide array of disciplines. An increasing fund of data (heavily biogeographical) is being gathered by an expanding roster of professional biologists, ecologists, statisticians, geographers, geologists, meteorologists and others in countries around the world.

The question of the hour is how big can human activities get before all aspects of the supporting natural system begin to progressively degrade. Although less than 1/10th of 1% of the solar energy reaching the upper limits of the earth's atmosphere is actually converted to energy-yielding plant tissue, it seems very unlikely that energy-based technologies can reinforce or substitute for the simple, self-regulating systems of energy flow. The man-devised surrogates, such as irrigating cropland and fertilizing soils depleted by unrelenting crop production, result in a now well-known array of environmental disruptions not directly related to the seemingly simple watering of fields or spreading the contents of bags of 5-10-5 'fertilizer'. But when you think of the complexities involved in robbing Peter to pay Paul, which is the soundest analogy for irrigation, or using the precious stored energy in petroleum to recharge the soil nutrient losses created by the unnatural botanical monstrosities we call crops, you get some sense of the price, and perhaps see that it might be worthwhile trying to avert it in the first place by either



growing our food monsters elsewhere in less fragile places or trading them in for less lush food plant species that have naturally evolved to grow under less-than-ideal conditions (species exemplified by our native tapary beans, ground nuts and amaranths).

Effects of Unprecedented Population Growth

What can we say about the effects of burgeoning human activities on the biosphere? Well, it is pretty well accepted now that in any mature forest or prairie, about 15% of the solar energy fixed by plants is transferred to the animals that eat those plants. Animals that eat these animals take about 15% of this energy. And so it continues on up the line. Conclusion: No matter how large and lush the plant population, meat-eating animals will be rare because there is simply not enough energy transferred to them to support them in abundance. They are no less important for all this, as they exert essential population controls on the creatures they prey upon. But the dependence of people on animal tissue for protein thus comes at a high environmental cost.

It has long been axiomatic in ecology that undisturbed or virgin vegetation is of high quality in the energy sense because it is efficient in the use and re-use of available nutrients. The cycling of tissue-building

minerals, fixed by photo-synthesis, released by bacterial and fungal decay, is as complex as the availability of these nutrients allows. Mature forests are in fact tightly functioning natural systems. When they become targets of annihilation, the relatively efficient, large-bodied, long-lived species of animals and widely spaced lofty trees are replaced by hordes of nutrient-demanding, small-bodied, short-lived, rapidly reproducing plants and animals, the ultimate of which are the weeds of cultivation and the vermin of habitation. When human demand for energy in the form of food exceeds local potential, or the local biota is unsuited to prevailing custom, agriculture is practiced, with nutrient additives to the soil disturbing water bodies and with broadly toxic compounds eliminating a wide range of organisms beyond the intended target pests, thereby degrading the local fauna. Eventually, sometimes quickly, destruction of the original natural system goes beyond all redemption and the site must be abandoned. Much of the Mediterranean region has suffered this history. The pattern is clear and supported by impressive evidence: a reduction in biological complexity of the original forest, savanna, alpine field, or whatever, leads to gross imbalance in nutrient cycling and a sharp reduction in energy productivity. The land-use question, again, is how far is it safe to go?

There are abundant signs that the expansion of human influences on the natural environment has led to undreamed of worldwide malfunctions of unforeseen complexity. We need only remember DDT, PCBs, fall-out radioactivity, and increases in atmospheric dust that came to light some years ago, to which we must add changes in ozone and carbon dioxide concentration of the air, acid rain, species extinction at the rate of one known species of animal per day, and the clear-cutting of the Amazon rain forest at the rate of 100 acres per hour. While each of these changes is increasingly seen as having great significance for the human species worldwide, they are simply examples to support the general truth of massive chemical, physical, and biological degradation that challenge the classical assumptions about eternal economic growth.

In the long run, there is only one source of energy that will safely support the activities of man beyond the demands made on the earth's natural energy fluxes and that is **solar** energy, in all its manifestations. Within the next few decades we can expect worldwide human demands on plant and animal products to double: demands for food, fuel, and fiber, and for environmental services such as fresh-water cycling. The challenge for industrial, governmental, and institutional leaders is to reject uninformed opinion and short-sighted bias favoring status-quo and to move energetically toward alternatives more suitable for the short and long term. For me, the underlying message here is that in the face of uncertainty about the relative importance of the various energy options open to us, the more that are pursued and refined, the better. But chaos is already enveloping societies anyway and the international business world is rapidly falling into disarray.

What Can We Do?

Remembering that we shall increase from 4 billion plus to 7 billion people in 25-35 years, that our challenge is to preserve if not enhance the diversity of life on earth in our own interest, that economic growth must be directed in ways consistent with the limitations and requirements of the world's life support systems, and that unless the individual's dignity and the humaneness of people, the grace of civilization, are preserved, the barbarism overtaking so many modern cities will surely spread. It is obvious there are no easy or simple answers. I believe, however, that once we accept the reasons for the present predicament and where the alternative paths ahead can lead, there is reason to find the very depths and complexity of the problem a source of optimism. For example, once the true ecological and social price of releasing chemical wastes or untreated sewage into the air or water is understood, acid rain, the destruction of fisheries, and the expansion of garbage dumps can be prevented.

What is more, the very fact that worldwide economic and environmental problems have converged before us today is the result of massive social actions, or inaction, not because of any Godzilla-like biological capa-

bilities of individual persons. Therefore, it is the social organization of people that must be brought into harmony with world's life support systems. One of the most basic lessons of biological science, one that somehow must be emblazoned on the portals leading to the epoch before us, is that nothing can survive on this planet unless it is in harmony with a larger, global plan of resource conservation. What kept life generating on earth before the advent of man is the endless evolution of new life-forms and the conversion of the wastes of organisms into fresh organic matter suitable for the use of succeeding generations. This is what Barry Commoner meant by 'Closing Circle'. His allusion was both to the vital cycling of raw materials in nature and to the noose that will choke any civilization failing to respect that premise

Industrial mankind has not only broken out of the cycle of life but is trapped in patterns of social organization that are philosophically committed to conquer and overcome nature, an orientation that is now and has long been inappropriate and that has brought us to our present state of dire emergency.

Children still receive only vague moral direction concerning the treatment of natural resources. Our social institutions are unable to make adjustments to this stress; and there is an abiding, if desperate, faith in technology. Seldom are the environmental implications perceived in daily drama. For example, a corporation executive caught embezzling may be imprisoned, and certainly will be castigated for his theft of company funds. Another executive, who subverts pollution abatement laws, thereby increasing profits for his company and dividends for its stockholders, is congratulated, even though he has stolen clean air or water or both from all of us. The tragedy of the hour is government's tacit confirmation of this perfidy.

A New Kind of World Justice

A fresh wind rose in the 60s, and while it was still only an ominous rustling in the consciousness of the privileged and the chancels of power in the 70s, its velocity increased by the month, with sharp gusts reaching into the most protected enclaves, though its source was largely unsuspected. Its ominous

tone, wrought of blighted aspirations, and hungry bellies and frustrated dreams and eroded confidence, erupting now and again in armed conflict, is angry condemnation for decades of avaricious environmental carelessness and human irresponsibility. But even in a hurricane the wind is not constant. We can only hope and do all possible to assure that a new kind of world justice will be valued in time, not just to avert the horror of armed conflict, but for the survival of humanity. Continuation of the human experiment, for it is just that when cast in evolutionary and ecological terms, will certainly depend upon acceptance of:

- the cosmopolitan principle of man living as an integral part of the world ecosystem;

- sharing and reciprocating resources;

- caring for planet earth as we do for our own flesh and blood;

- respecting all creatures as evolutionary end-products whose presence on this earth is no less valid than ours;

- preserving biological diversity as a vital commodity that assures the genetic variation needed by all living things to adjust to inevitable future geological and climatic change;

- leading our lives today so the future human generations will have a chance to lead happy, productive, fulfilling lives rather than lives tortured and wasted away because of unsupportable numbers, exhausted means, unmanageable radioactivity, and unattainable aspirations.

The trumpet sounds the call. The change may even involve political revolution, abandonment of such social norms as the megapolitan city, and a rejection of one or another economic basis of our civilization.

Can we rise above our atomistic, isolated existences and forsake our personal liberties and social licenses to meet the challenge, calling upon those deep sources of human unity in us to survive? If within us the spirit of hope fails, if we refuse to bear with endless perseverance the weight of worldly responsibility, if we will not rescue the future from the appalling disarray of the present, there perishes the determination to preserve this world and all humanity at all cost and any cost, forever. At this moment no one can say

whether mankind will survive, but each of us knows that deep inside there exist fibers of fortitude to tame the drive of Prometheus and support the image of Atlas. What remains is to charge those fibers with human will, driven by a value that accords primacy to natural systems in relation to the development of man-made systems. Education, both formal and in all its alternative forms, for all ages, for the people and governing bodies of all countries will be a vital component of success.

Howard S. Irwin, a botanist and ecologist, is a Vice Chancellor of Long Island University, New York. He is past president of the New York Botanical Garden; author of many articles and books; member of international cultural exchange programs; consultant to numerous institutions in the Americas on the problems created by destruction of natural systems.

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Reviews

'Children with Handicaps'
Lorna Self and Lynn Stow
Hodder and Stoughton

The book provides a description into the whole range of children with handicaps and their educational opportunities. As with so many small books covering a very wide area of knowledge written entirely by the authors rather than by a team of experts, it reflects the strong and less strong areas of their knowledge. To write briefly and generally and sufficiently accurately requires a sound knowledge of the subject. Whilst the authors demonstrate their ability generally in the area of learning difficulties and maladjustment, it is less apparent in the case of children with sensory handicaps.

The chapters on 'Care Agencies' and 'Trends' are very helpful as are the references and list of resources.

This book can be recommended to students, teachers and social workers and others looking for an introduction to this complicated subject.

David Grossman

'Group Tutoring for the Form Teacher'
Leslie Button
Hodder & Stoughton. 185pp. £5.25

Being a form master lower down in the school is often an ill-defined task. Obviously the quality of the work will vary but too often the central allegiance of the secondary teacher is in the subject area rather than with his form. It is a question of taking the register, collecting dinner money and in the more lunatic sorts of places, checking that the uniform is the right shade of grey. I really welcome this book which sets out very clearly what ought to be done and what can be done. The caring aspect of the teacher's work is given its full due and there is nothing cosy about caring for the children in every possible way. A number of programmes have been evolved as the result of action research and they concern themselves with the pupil's place in the school, the pastoral group which cares for the individual but also challenges him to make a positive contribution; the development of social skills and the importance of relationships; academic guidance and help with study skills and the personal interests of the child. Leslie Button uses techniques of group work, role playing and games to develop these needs and the main body of the book consists of programmes. They are suggestions rather than commands but if anyone takes notice of them, will produce a much more positive class than any advice I have seen before. Because of the cost, perhaps a book which could usefully be placed in the staff-room library rather than in individual classrooms, but it might also be helpful for senior teachers who need to help younger colleagues to become effective class tutors.

Charles Hannam

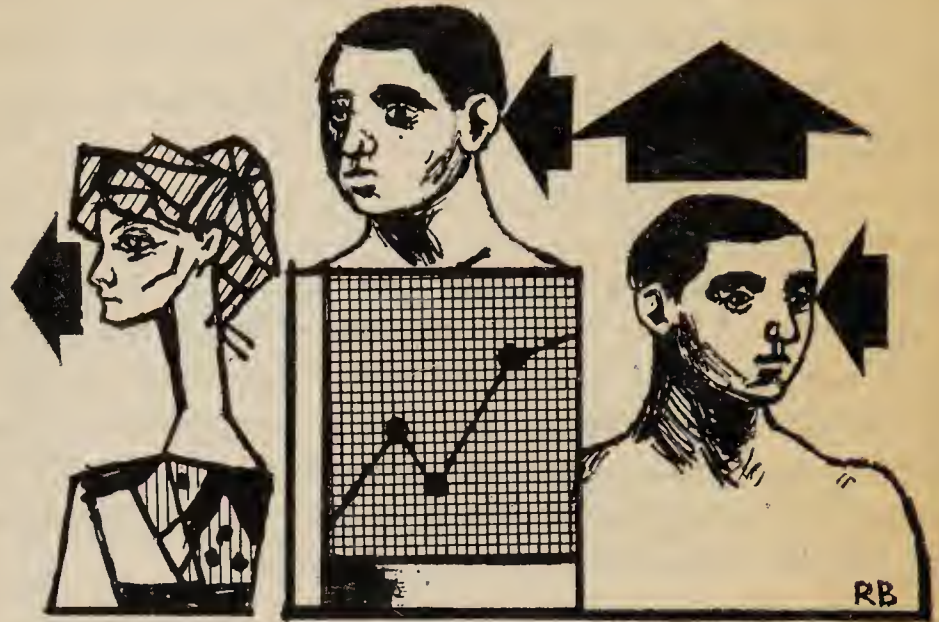
A World Core Curriculum for Global Education for the year 2000

Robert Muller, Secretary of the Economic and Social Council of the United Nations.

Editorial Note: This author's introduction sets forth his philosophy of life within which his philosophy of education is rooted. In sharing his deepest convictions Robert Muller conveys a message for all of us, whatever philosophical and religious beliefs we may hold. It is the importance of thinking about, seeking and finding in one's early learning and lifelong experiences, beliefs and values that will sustain the human spirit, the emotional tone, the will, to take one on a positive course through life; a philosophy that harmonizes with the particular learning experiences and knowledge acquired by that person.

Introduction

We have reached a point in human evolution when we must ask ourselves some very fundamental questions regarding the meaning of life and evolution itself. If we assume that all we have learned, all that is happening, all we are trying to do makes little sense, then there is no hope and the human species might as well destroy itself and disappear. If on the contrary, we assume that some cosmic force or law or God or Creator in the universe has put in the human species certain objectives, functions, expectations and destinations, then it is our duty to ascertain on a contemporary scale what these objectives are. By giving us capacities to see, to hear, to feel, to think, to dream, to teach and to invent, the universe gives us an indication of what is expected of us: it wants us to know and to understand the maximum range possible of what the universe is all about. We are driven to know more and more of our globe and of Creation, including the art of recombining cosmic forces through energy, matter and life itself. Humanity has become the manager of this planet, a cosmic agent, a very advanced phenomenon in the universe. We are made to feel the thrill and benefits of this task, of being alive, of being human, i.e., a specially valuable, advanced, sensitive force or cell in that universe in which the consciousness of the universe and of time constantly grows.



If this is the case or if we suppose it to be so, then our next great evolutionary task will be to ascertain what this cosmic or divine pattern means and to prepare for it the right institutions, people, values, guidelines, laws, philosophy, politics and ethics.

This immense, unprecedented task is dawning upon us everywhere, piercing the core of our earlier beliefs, values and institutions. The present essay is one of these global perceptions born in someone who has been nurtured by world forces for more than a third of a century in the Earth's first universal organization.

Several years ago, you asked me for an article entitled, "The Need for Global Education" which has found its way around the world in several publications and languages. You have now asked me to give you my views on a World Curriculum which I set forth hereunder. May God allow us all to help in the birth of a peaceful, happy and fulfilled human society on our beautiful, miraculous, life-teeming planet in the vast universe.

A World Core Curriculum

Let me tell you how I would educate the children of this planet in the light of my 33 years of experience at the United Nations and offer you a world core curriculum which

should underlie all grades, levels, and forms of education, including adult education.

The starting point is that every hour 6,000 of our brothers and sisters die and 15,000 children are born on this globe. The newcomers must be educated so that they can benefit from our acquired knowledge, skills and art of living, enjoy happy and fulfilled lives, and contribute in turn to the continuance, maintenance and further ascent of humanity on a well-preserved planet.

Alas, many newly-born will never reach school age. One out of ten will die before the age of one and another four percent will die before reaching the age of five. This we must try to prevent by all means. We must also try to prevent children reaching school age with handicaps. It is estimated that ten percent of all the world's children reach school age with a handicap of a physical, sensory or mental nature. In the developing countries, an unforgivable major cause is still malnutrition.

An ideal world curriculum presupposes that there are schools in all parts of the world. Alas, this is not the case. There are still 814 million illiterates on this planet. Humanity has done wonders in educating its people; we have reduced the percentage of illiterates of the world's adult population from 32.4 percent to 28.9 percent between 1970 and 1980, a period of phenomenal population growth. But, between now and the year 2000, 1.6 billion more people will be added to this planet and we are likely to reach a total of 6.1 billion people in that year. Ninety percent of the increase will be in the developing countries where the problem of education is most severe. As a result, the total number of illiterates could climb to 950 million by the Bimillennium.

Education for all remains, therefore, a first priority on this planet. This is why UNESCO has rightly adopted a World Literacy plan 2000.

With all these miseries and limitations still with us, it remains important, nevertheless, to lift our sights and to begin thinking of a world core curriculum.

As I do in the United Nations, where all human knowledge, concerns, efforts and aspirations converge, I would organize such a curriculum, i.e., the fundamental lifelong ob-

jectives of education, around the following categories:

- I. Our planetary home and place in the universe
- II. Our human family
- III. Our place in time
- IV. The miracle of individual human life

Our planetary home

The first major segment of the curriculum should deal with our prodigious knowledge of planet Earth. Humanity has been able, of late, to produce a magnificent picture of our planet and of its place in the universe.

From the infinitely large to the infinitely small, everything fits today in a very simple and clear pattern. The list of subjects in this first segment should be as follows, as we use it in the United Nations:

The infinitely large: the universe, the stars and outer-space

Our relations with the sun

The Earth's physics

The Earth's climate

The atmosphere

The biosphere

The seas and oceans

The polar caps

The Earth's land masses

The Earth's arable lands

The deserts

The mountains

The Earth's water

Plant life

Animal life

Human life

The Earth's energy

The Earth's crust and depths

The Earth's minerals

The infinitely small: microbiology, genetics, chemistry and nuclear physics.

At each of these levels, humanity has made incredible progress in the acquisition of knowledge. Astrophysicists tell us how stars and planets are born and die. We know the physics, atmospheres and even soils of other planets. Thanks to human made satellites we have a total view of our globe, of our atmosphere, of our seas and oceans and land masses. We now know more about our complicated climate through a new science called climatology. We know much more about our

polar caps. For the first time ever, we possess a soil and land map for the entire planet. We know our mountains. We know our total water resources. We know our deserts. We know our flora and fauna. We know part of the crust of our Earth into which all nations have agreed to dig holes of at least one thousand meters. Our knowledge reaches far down into the microbial, genetic and cellular worlds, into the realm of the atom and its particles and sub-particles. We have an incredible, beautiful, vast picture of our place in the universe. If a teacher wishes to give children a glimpse of the tremendous expanse of our knowledge, all he or she has to do is to have them visit on the same day, an astronomical observatory and an atomic bubble chamber!

All this knowledge culminates in the United Nations data banks for use by one of its specialized agencies, by governments, by researchers, by publishers worldwide, and to serve as the source of information on issues of vital importance to the welfare of the people of all countries, thus requiring global attention. For each of the above segments, I could give vivid examples of intensive world cooperation: e.g., on astrophysics and outer-space, the UN is convening a second world conference in 1982; on our climate, the World Meteorological Organization has a Global Atmospheric Research Programme and convened a conference in 1979 on World Climate; on air space and aviation, we have the International Civil Aviation Organization; on the seas and oceans, there is the UN's Conference on the Law of the Sea; the ozone-sphere and the entire biosphere are of concern to the UN Environment Programme. I could go on and on, down to world cooperation in genetics and microbiology in UNESCO and in the World Health Organization, and on nuclear physics in the International Atomic Energy Agency. As a matter of fact, it is absolutely essential and in our enlightened self-interest to teach children about this international cooperation so that they can see that humanity is beginning to work together and that there is good hope for a better world. There is great need for excellent textbooks on the UN and on international cooperation for all schools in the world.

The above framework allows us to present

our planetary and universal knowledge to all people and particularly to children in a simple, beautiful way. They wish to be told about their correct place in the universe. The Greeks' and Pascal's genial view of the infinitely large and the infinitely small has been filled in by science and provides the framework for much of today's world. We can now give children a breathtaking view of the beauty and teeming, endless richness of Creation as has never been possible before. It should make them glad to be alive and to be human. It should also arouse their excitement about the vast number of professions which have arisen due to that tremendous knowledge and its related and consequent activities.

Moreover, as it is vividly described in the story of the Tree of Knowledge, having decided to become like God through knowledge and our attempt to understand the heavens and the Earth, we have also become masters in deciding between good and evil: every invention of ours can be used for good or bad all along the above Copernican scale: outer-space technology can be used for peace or for killer satellites, aviation for transportation or for dropping bombs, the atom for energy or for nuclear destruction. This gives the teachers of this world a marvellous opportunity to teach children and people of all ages a sense of participation and responsibility in the building and management of the Earth, of becoming artisans toward our further human ascent. A new world morality and world ethics will thus evolve all along the above scale, and teachers will be able to prepare responsible citizens, workers, scientists, geneticists, physicists and scores of other professions, including a new one which is badly needed: good world managers and caretakers.

The human family

There is a second segment on which humanity has also made tremendous progress of late: not only have we taken cognizance of our planet and of our place in the universe, but we have also taken stock of ourselves! This is of momentous importance, for henceforth our story in the universe is basically that of ourselves and of our planet. For a proper unfolding of that story, we had to know its two

main elements well: the planet and ourselves. This has been accomplished since World War II. The planetary and human inventories are now practically complete.

The last people who ever took a census of the known parts of the planet were the Romans. Then the practice of censuses disappeared for almost 2,000 years. Only a few advanced nations had counted their population before World War II. When the UN was created, sample surveys had to be conducted and agreements reached on the world-wide collection of population statistics and the holding of world censuses. We thus learned in 1951 that we were 2.5 billion people. Today we are 4.5 billion! A population explosion was detected which could have gone unnoticed. The necessary global warnings were given and humanity is now responding with slower birthrates to the lowering of death rates.

We have learned so much about humanity since the end of World War II. As a matter of fact, a proper global education or world curriculum would have been impossible thirty years ago because there were no world statistics! Today we know how many we are, where we live, how long we live, how many males, females, young and elderly people there are. This knowledge is being constantly improved and refined. We have a quantitative knowledge of our human family which we never had before at any time in history. We know ourselves also qualitatively: our levels of living, of nutrition, of health, of literacy, of development and of employment. We also have records of our progress: for example, we know how many literates are being added to this planet each year; we know that by eradicating smallpox the number of the blind in the world was reduced by half. Incidentally, it was no small achievement to have accommodated 2 billion more people on this planet within a short period of 30 years!

The human family has looked at itself in a series of major conferences on population, human settlements, women, youth, races, economic development and much more. The International Year of the Child (1979) and the International Year of the Disabled Persons (1981) will be followed by a World Assembly on Aging in 1982 and an International Youth Year in 1985. As a result of so

many efforts, we have an unprecedented inventory and knowledge of humanity. That fundamental, up-to-date knowledge must be conveyed to all the children and people of the world.

There is a further major aspect of the human family on which we have made substantial progress during the last decades: our society and its human-made groupings. We are indeed a species that likes to congregate and subdivide itself into any conceivable group designation based on physical, geographic, qualitative or ideological aspects: races, sexes, age-groups, nations, provinces, cities, distribution of wealth, religions, languages, social systems, forms of government, corporations, professions, institutions and associations. Many of these are inherited from the past: thus we enter the global age with 156 nations, 5,000 languages and scores of religions. Other entities are new and rapidly expanding in response to new global demands: world organizations, multinational corporations and transnational associations.

All these groups are being studied and heard in the United Nations and its agencies. What this all means is as yet little understood. The theory of group formation, or entities, or sociobiology of the human species from the world society to the individual is still a rather primitive science.

The first task of the United Nations and of educators is to build bridges, peace and harmony between these groups, to listen to their views and perceptions, to prevent them from blowing each other up and endangering the entire planet, to seek what each group has to contribute, to understand their legitimate concerns, cultures, values, denominators and objectives, and to grasp the meaning of the vast and complex functioning of life from the largest to the most minute, from the total society to the individual, from human unity to an endless more refined diversity.

It is a vast, unprecedented, mind-boggling challenge but it would help if our second great segment of the world core curriculum were organized as follows:

The human family

Quantitative characteristics

The total world population and its changes

Human geography and migrations

Human longevity

Races

Sexes

Children

Youth

Adults

The elderly

The handicapped

Qualitative characteristics

Our levels of nutrition

Our levels of health

Our standards of life (rich and poor)

Our skills and employment

Our levels of education

Our moral levels

Our spiritual levels

Human groupings

The family

Human settlements

Professions

Corporations

Institutions

Nations

Federations, regional organizations

Religions

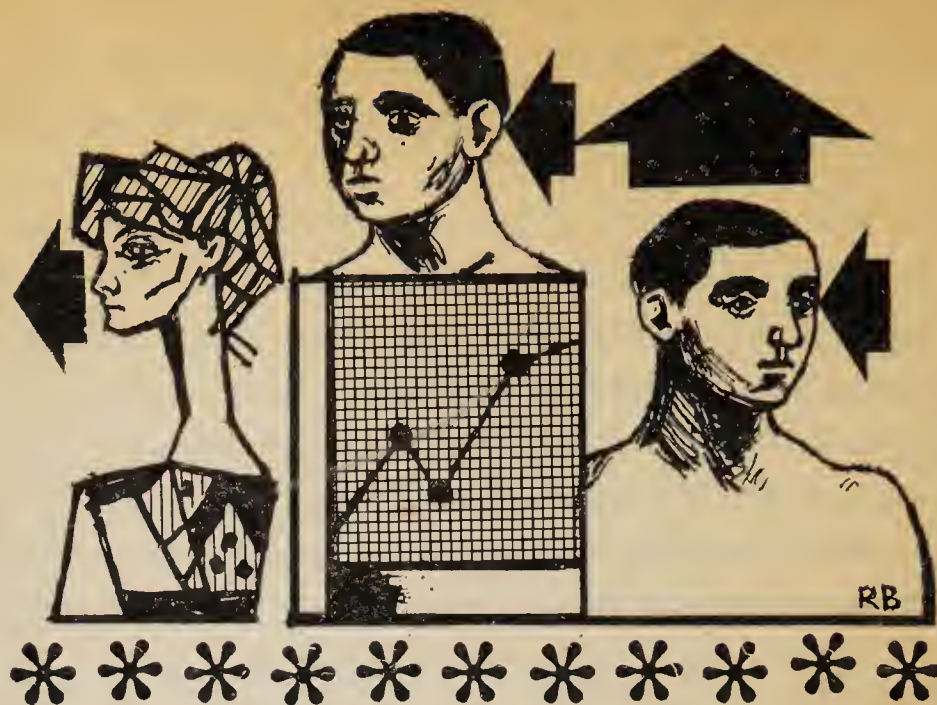
Multinational business

Transnational networks

World organizations

What will be important in such a curriculum is the dynamic aspect of the relations between humanity and our planet. We now have good inventories; we know the elements of the great evolutionary problems confronting us. But we barely stand at the beginning of the planetary management phase of human history: demographic options, resources management, environmental protection, conflict resolution, the attainment of peace, justice and progress for all, the fulfilment of human life and happiness in space and in time. The UN and its specialized agencies offer the first examples of attempts at global management in all these fields and must therefore occupy a cardinal place in the world's curricula. The earlier we do this, the better it will be for our survival, fulfilment and happiness.

Again, what an immense contribution education can bring to a better understanding



and teaching of the human family and its components: a proper population policy, the equality of races and sexes; the meaning of childhood, youth, the family, adulthood and old age, peace, justice, reverence for life; help to the poor, the downtrodden and the handicapped; the cultures, development, history, beliefs, languages and customs of human groups. This is the vast field of social studies where the need for global education was first recognized.

Our place in time

In the same way as humanity is taking cognizance of its correct place in the universe, we are now also forced to look at our correct place in time or eternity.

When I joined the United Nations in 1948, there was very little time perspective. The word "futurology" did not even exist. Some nations who had five-year economic plans were derided, because it was believed that no one on this planet could plan for five years ahead! How the world has changed since then! Today every nation is planning for at least 20 years ahead. At the world level, the UN has adopted a world economic development strategy for the 1980's; the Food and Agriculture Organization has a World Food Plan 2000; the World Health Organization a World Health Plan 2000; UNESCO a World Literacy Plan 2000; the ILO a World Employment Plan 2000; and the UN Industrial Development Organization (UNIDO) a World Industry Plan 2000; UN demographers provide us with population projections for the next hundred years and the World Meteorological Organization a World Climate Plan 2000.

logical Organization tries to forecast our climate for the next several hundred years.

Something similar is happening with regard to the past. In the 17th century, Bishop Usher calculated that the Earth was 4000 years old; then the French naturalist, Buffon estimated that it was at least several hundred thousand years old. Today we know that our planet is more than $4\frac{1}{2}$ billion years old and we have developed a vast knowledge of our paleontological and archaeological past. Astrophysicists tell us that our sun, a star of stabilized light hydrogen explosions will remain in existence for another 6 to 8 billion years before we vanish again into the universe to become other stars and planets.

Thus humanity is forced to expand its time dimension tremendously both into the past and into the future: we must preserve the natural elements inherited from the past and necessary for our life and survival (air, water, soils, energy, animals, fauna, flora, genetic materials). We also want to preserve our cultural heritage, the landmarks of our own evolution and history in order to see the unfolding and magnitude of our cosmic journey. At the same time, we must think and plan far ahead into the future in order to hand over to coming generations a well preserved and better managed planet in the universe. What does this mean for a world curriculum? It means that we must add a time dimension to the above layers, each of which has a past, a present and a future:

The universe: past, present, future
Our sun: past, present, future
Our globe: past, present, future
Our climate: past, present, future
Our biosphere: past, present, future
etc. down to the cell, genes and the atom
The human family: past, present, future
Our age composition: past, present, future
Our levels of health: past, present, future
Our standards of living: past, present, future
Nations: past, present, future
Religions: past, present, future
World organizations: past, present, future
etc. down to individual: past, present, future
Taken together, our present knowledge and responsibilities on our miraculous little planet are of awesome complexity and magnitude.

It will take great vision and honesty to achieve the harmony and fulfilment of our journey in the universe and in time. We have come to the point when the prediction of Leibnitz is coming true. He had forecast that scientific enquiry would be so thrilling for humanity that for centuries we would be busy discovering, analyzing and piercing the surrounding reality, but that the time would come when we would have to look at the totality and become again what we were always meant to be: universal, total beings. The time for this vast synthesis, for a new encyclopedia of all our knowledge and the formulation of the agenda for our cosmic future has struck. Like the human eye which receives millions of bits of information at every glance, we must see the total picture, meaning and beauty of our planet, of the universe and of our lives.

The miracle of individual life

It is becoming increasingly clear that in this vast evolutionary quantum change the individual remains the alpha and the omega of all our efforts. Individual human life is the highest form of universal consciousness on our planet. Institutions, concepts, factories, systems, states, ideologies, theories have no consciousness. They are all servants, instruments, means for better lives and the increase of individual human consciousness. We are faced today with the full-fledged centrality, dignity, miracle, sanctity or divinity of individual human life, irrespective of race, sex, status, age, nation, physical or mental capacity.

Pablo Casals, the musician and poet, expressed it in very moving and emotional terms at the United Nations:

'... The child must know that he is a miracle, a miracle that since the beginning of the world there hasn't been and until the end of the world there will not be another child like him. He is a unique thing, a unique thing from the beginning until the end of the world. Now, that child acquires a responsibility: "Yes, it is true. I am a miracle. I am a miracle like a tree is a miracle. Now, if I am a miracle, can I do a bad thing? I can't, because I am a miracle, I am a

[Continued on page 17]

Global Problems Requiring Global Co-operation for Solutions

Everything is connected to everything else.

Everything must go somewhere. The earth is a closed system. These photos illustrate conditions in countries around the world. Can you identify yours? Have you seen conditions similar to these where you live? Does your educational system provide knowledge and skills, citizen action and support for community, national and international co-operation?

Pollution of the Air

What goes up in one place comes down in another

or

If it stays up in the earth's atmosphere, it changes the components required for life on earth as we know it.

Examples; depleting the ozone layer protecting it from excessive and lethal ultra-violet radiation from the sun's rays; increasing carbon dioxide and thus the temperature and climate of earth, melting ice caps at the poles, changing the water level of the oceans.

Gone with the wind is not gone forever

Only gone to another place.

Pollution of the Land

Erosion and Destruction of the Earth's Resources.

Pollution of the Water

Sewerage from a rapidly increasing population; too much, too fast for nature's re-cycling system to process.

Industrial wastes.

Dumping

Remedial Measures

We can preserve the kind of environment we require for human and other life forms on which we depend as well as that which we hold beautiful and wonderful, if we act in time.

Photographs

1. WASHINGTON STATE, USA 1971

Scum from the discharge pipes of a nearby wood pulp plant pollutes the waters of a fishing port in Washington State. All coastal nations use the sea for the disposal of waste and it is universally recognized that such destructive treatment of our common natural resources cannot continue without permanent damage to our natural environment.

2. MEXICO, 1972

A chemical factory in Mexico City polluting the air.

3. SOVIET UNION, 1974

Electric power station emitting polluted smoke into the atmosphere.

4. BANGKOK, Thailand, 1971

An experimental sewage treatment plant near Bangkok, Thailand. Many countries are attempting to process waste rather than simply dispose of it in their rivers, lakes and the sea.

5. Solo River Basin, INDONESIA

View of a gully caused by erosion in the Genangan area. September 1971.

6. NEW YORK, USA, 1976

Rush-hour traffic moving along Fifth Avenue in New York City. The motor vehicle is the number one pollutant in the city.

7. UNITED STATES OF AMERICA, 1970

Boy Scouts of America 'Save our American Resources' (SOAR) campaign seeks to involve and educate the young men of its organisation in preserving the environment.

8. BANGKOK, Thailand, 1972

Accumulation of uncollected garbage are both health hazards and sources of blight in many urban areas, as this vacant lot behind a row of homes in Bangkok demonstrates.



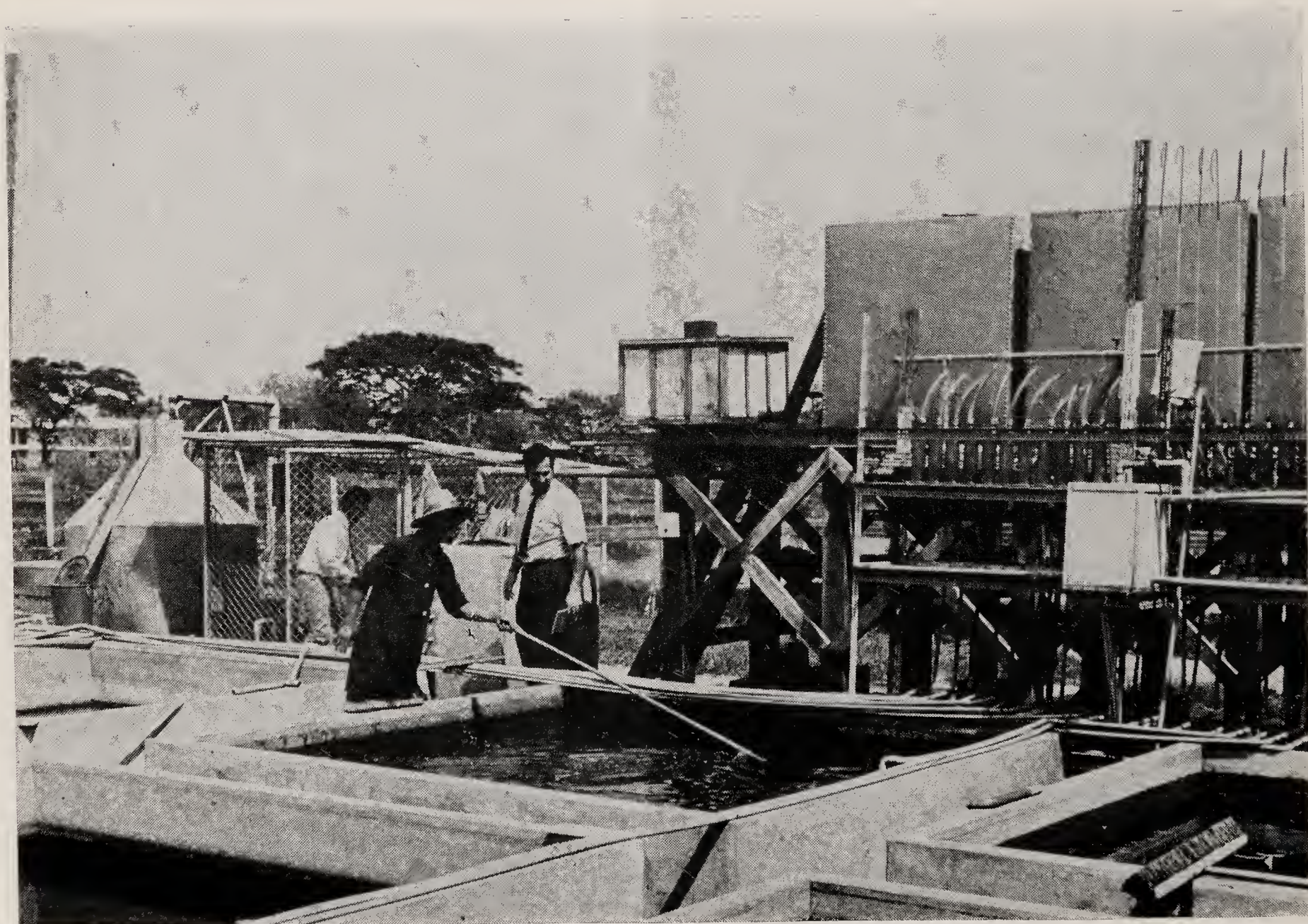
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miracle. God, Nature. I call God, Nature, or Nature, God." And then comes the other thought: "I am a miracle that God or nature has done. Could I kill? Could I kill someone? No, I can't. Or another human being who is a child like me, can he kill me?" I think that this theory can help to bring forth another way of thinking in the world. The world of today is bad; it is a bad world. And it is because they don't talk to the children in the way that the children need.'

Education of the newcomers is basically the teaching of the miracle of life, the art of living and of human fulfilment within our immense knowledge of space and time. It is to make each child feel like a king or queen in the universe, an expanded being aggrandized by the vastness of our knowledge and which now reaches far into the infinitely large, the infinitely small and from the distant past to the future. It is to make each human being feel proud to be a member of a transformed species whose eyesight, hearing, hands, legs and brain have been multiplied a thousand times by telescopes, microscopes, radio, machines, means of transportation and computers. The objective should be to make us exude a resplendent joy of living, of being witnesses to the beauty and majesty of Creation and of our capacities. Knowledge, peace, happiness, goodness and fully conscious, meaningful, responsible lives — these must be the objectives of education.

And here I would complete my core curriculum for the individual with the four segments so dear to the former Secretary-General U Thant who was a teacher (see 'The Need for Global Education', in **The New Era**, Jan./Feb. 1975.)

- good physical lives:
 - knowledge and care of the body
 - teaching to see, to hear, to observe, to create, to do, to use well all our senses and physical capacities
- good mental lives
 - knowledge
 - teaching to question, to think, to analyze, to synthesize, to conclude, to communicate

teaching to focus from the infinitely large to the infinitely small, from the distant past to the present and the future

- good moral lives
 - teaching to love
 - teaching truth, understanding, humility, liberty, reverence for life, compassion, altruism
- good spiritual lives
 - spiritual exercises of interiority, meditation, prayer and communion with the universe and eternity or God.

Here I have not much to say, for your knowledge and experience as teachers in these fields are far superior to mine. I have tried in a book of memories entitled, *Most of All, They Taught Me Happiness*,⁽²⁾ to summarize all I have learned personally on the subject during a life spent in war and peace. Its starting point is this simple sentence by Norman Cousins in the Preface, which I would like to see displayed in all classrooms of this planet:

'The tragedy of life is not death, but what we let die inside us while we live.'

The task and the responsibility

An immense task and responsibility thus falls on all teachers and educators of this planet: it is no less than to contribute to the survival and good management of our planetary home and species, to our further common ascent into a universal, interdependent, peaceful civilization, while ensuring the knowledge, skills and fulfillment of the flow of humans going through the Earth's schools. The pressures for a proper universal, global education are being felt everywhere, from the United Nations and multinational business to the local communities and individuals. It is a potent, invaluable trend of cardinal importance to our survival and future evolution. A world core curriculum might seem utopian today. By the end of the year 2000 it will be a down-to-earth, daily reality in all the schools of the world.

The author's strong spirit and his will to live a meaningful and dedicated life are expressed in his epilogue:

Decide to be happy
 render others happy
 proclaim your joy
 love passionately your miraculous life
 do not listen to promises
 do not wait for a better world
 be grateful for every moment of life
 switch on and keep on
 the positive buttons
 in yourself, those marked Optimism,
 Serenity, Confidence,
 Positive Thinking, Love
 Pray and thank God every day
 meditate — smile — laugh
 whistle — sing — dance
 look with fascination at everything
 fill your lungs and heart with liberty
 be yourself fully and immensely
 act like a king or queen unto Death
 feel God in your body, mind,
 heart and soul
 and be convinced of eternal life
 and resurrection.*

* No copyright: the author would be grateful for the widest diffusion of this writing, all existing humanistic, religious, national, ideological or other educational systems can be adapted to this core curriculum. At the end of each section, education experts could ask themselves the question: 'How can my philosophy, nation, religion, ideology or educational system contribute to the attainment and perfection of this world curriculum?' The author will be happy to provide copies of a version designed for Catholic education.

References

1. Robert Muller. 'The Need for Global Education,' in **The New Era**, Vol. 56, No. 1, Jan.-Feb. 1975, published by the World Education Fellowship, Crown Press, London UK. An updated version can be obtained by writing to the author at the United Nations, New York, NY 10017.
2. Robert Muller. **Most of All, They Taught Me Happiness** Doubleday, Garden City, New York, USA, 1978. Third printing 1981.

Robert Muller, Secretary of the Economic and Social Council of the United Nations, essayist and author, comes from a small town in Lorraine on the border between France and Germany. His grandfather was obliged to change nationality five times because of wars between the two countries. During World War II while Robert Muller joined the French Maquis, several of his relatives were conscripted in the German Army. It was the suffering and waste which he saw and experienced at this time which made him decide to pursue a career in public service, to which end he equipped himself with a doctorate in law (Strasbourg) and

two degrees in economics (Columbia University and Heidelberg). He has served for over thirty years in the United Nations.

Any Old Scrap

This resource pack, linking resource depletion in the UK with recycling and appropriate technology in the Sahel, is a welcome educational contribution to the World Conservation Strategy. It offers a unique set of slides and a range of other teaching materials. While one could carp at the confusing numbering sequence for slides and commentary (not, incidentally, recorded on cassette), and while the recent publication date has prevented adequate school testing, this set can certainly be recommended.

A new slide set kit on waste, recycling and appropriate technology produced by the UK Committee for UNICEF in conjunction with Friends of the Earth. Price £6.45 (inc. p&p) + 45p VAT.

Available from:

UK Committee for UNICEF
 46/48 Osnaburgh Street
 London, NW1 3PU.

30 colour slides with commentary showing the ingenious use of scrap material from a broken-down truck in the Sahel desert of West Africa.

Also to be recommended is the WWF/IUCN pack 'Help Save the World'. For once, the publicity flyer, reprinted here, is a fair evaluation.

In our never ending quest for economic development — or simple existence — mankind is destroying the earth. What we need is a plan — a blueprint for survival. The plan exists today . . . The World Conservation Strategy. The challenge for the future is to make it work!

'Help Save the World' introduces 8 to 12 year olds to the principles underlying the World Conservation Strategy and offers an invitation to become practically involved. A 40 slide presentation and pre-recorded cassette are only part of a teaching pack which also includes a colour poster, colouring sheet, Ladybird book, a World Conservation Strategy newspaper and more.

WORLD CONSERVATION STRATEGY

Attractive photography and a lively sound track make 'Help Save the World' a fascinating and informative programme for children . . . and adults! . . . of all ages.

Thanks to support from UNEP and the IUCN Commission on Education, 'Help Save the World' is available at the special price of £9.95 inc. VAT, Postage and Packing).

Greenfield House, Guiting Power, Glos.,
 GL54 5TZ.

Southbank Goes to Town

David Tucker, UK

Some Bearings

Something of an educational adventure is underway at a new and tiny international school in the heart of London. (And let me immediately put my cards on the table by acknowledging that I have from the first been a participant — as a framer and teacher — in this 'educational adventure'). Southbank (so named because it is only a stone's throw from London's magnificent South Bank Arts Complex) was founded three years ago with an express commitment to educate, at least in part, by reaching out beyond the classroom walls: fully a third of the school credo speaks to this: 'school is not the repository of all knowledge'; 'doing is an important part of learning'; and 'full advantage should be taken of London's incomparably rich and varied resources'.

Thus the credo. And like all credos it is one that can never be wholly lived up to. Certainly Southbank has not 'got all the way there': has known its share of mistakes, shortcomings, wrong turnings, conflict, struggle: the whole panoply of growing pains. But they have been creative growing pains. For taken all in all the school has made (and will continue to make) a reasonably 'good run' at 'getting there'.

Now a word about emphasis. To get the measure of Southbank it is important to lay emphasis on **degree** rather than **kind**. Very likely there is nothing in the Southbank approach that is utterly new. Indeed, taken individually many of the matters discussed below are thoroughly familiar. What school does not go on field trips, bring in guest speakers and so on? For that matter, considering the single most 'innovative' feature of the Southbank programme — 'interning' — no claim can be made even for its being very original. After all, Direct Work Experience programmes have been tried in various schools in this country. To say nothing of the handful of US schools, in particular New York's City-as-School (from



which Southbank took much of its inspiration) that have 'intern' programmes that dwarf Southbank's. And of course the real progenitor of 'interning' is the apprenticeship — that positively hoary educational practice. So, individually there may be nothing very special here. But degree rather than kind. That is, take it all together and it adds up to something special — modestly so perhaps, but still special. But so much for the preliminaries. Let's see what actually happens at Southbank.

A Fillip Here, a Fillip There

Even with traditional, classroom-centred subjects Southbank seeks to stretch and reshape the educational environment. The extent to which this happens varies considerably from subject to subject. Clearly some study topics lend themselves more readily to 'external resource' work than others. And, naturally, some teachers incorporate 'external resources' into their teaching more than others.

The resources drawn on are virtually limitless. The obvious candidates — museums, galleries, theatres, the media — are of course

made use of. They are not the whole story, however. The best way to give some idea of all of this is to mention some examples.

Let me begin with my subject — English. To help get Jane Austen's world in focus, an O Level class studying 'Pride and Prejudice' had a 'lesson' in the Victoria and Albert Museum. There in the appropriate exhibition rooms a member of the museum staff gave the class a special talk on life and times in Regency England. And similar classes in English — or history, as the case may be — are given at Keats House, Dickens House, the National Portrait Gallery, the Bear Gardens Museum, the London Museum and so on. And as for Humanities class — preference is given to inspecting real Rembrandts, Turners and Picassos, rather than reproductions in textbooks. Accordingly the class often takes place in the National, Tate and Hayward galleries.

The study of science is also enriched this way. For example, Advanced Biology pupils have been introduced to the Research Centre for Tropical Medicine and the Chester Beatty Cancer Research Institute. At the former they examined insectaries, learned how genetics research on mosquitoes is carried out, and were shown techniques used in testing schistosoma and malarial parasites. At the Beatty Institute, after an introductory lecture on the control of genes, the students were shown how DNA is extracted and purified; how amino acids sequences are analyzed, and how computers are used in radioactive tracing. Nor should one assume that foreign language classes are an exception in this kind. A German class, for example, might attend an exhibit at the Goethe Institute or take in several films in a season of Contemporary German Cinema at the ICA.

Broadcasting is a resource that is drawn on right across the curriculum. Educational programmes certainly, but others as well. For example, a Panorama programme might be incorporated into a Current Events class. Or a unit on Journalism might compare and contrast 'Today in Parliament' and Roger Cook's 'Checkpoint'.

As for theatre — where possible the syllabus for an English course will include plays that are in current London productions. And

more is aimed at than just attending the production. For instance: to quicken the student's imaginative involvement in the world of Pygmalion an English class studying the work had a lesson under the portico of St Paul's Covent Garden, the distinctive setting of the play's famous opening scene. After reading the play the pupils saw it performed at the Young Vic theatre, and the following day the director, Denise Coffey, came to the class and talked about the production. An 'O' level English class studying Terence Rattigan's *The Browning Version* attended a National Theatre production of the play and afterwards went backstage and visited a rehearsal room and a dressing room. The following day, Alec McCowen, the star of the production, came to the school and talked to the class. (Earlier in the unit Graeme Henderson, the boy lead, sixteen years old and thus a contemporary of the pupils — had come to a class and taken part in a discussion of the Play). Other classes go on specific 'London Walks' — through Shakespeare's London, Dickens' London and so on. These lessons are literally peripatetic. (The word of course reminds us that Aristotle taught this way in ancient Greece: as they say, there is nothing new under the sun). And for that matter, one of Southbank's courses is about 80% peripatetic. Discover London, taught by London Walks guide, explore the city at first hand from — in the words of the actual catalogue — Jack the Ripper's East End through elegant Mayfair to trendy Chelsea!

Finally, here are a couple of examples to show that the 'temples of culture' are not the only external resources that the school's basic academic programme draws on. Good resources are, so to speak, right in front of one's nose. An urban ecology class, for instance, will test soils at several sites in the neighbourhood of the school, compare their properties, and relate those properties to the local flora. An English class, instead of being given for a writing assignment some old chestnut such as 'what did you do on your summer holiday?', will actually go out to the Strand or Waterloo Bridge Road and observe (discreetly but closely), make notes about, and then, and only then, set about to write a description of the corner newsvendor.

Another 'lesson' — in the same observing, note-taking and, finally, writing-up vein — might take place in MacDonalds: this in conjunction with say, the study of John Updike's story, 'A & P'.

Home Base

Thus far I have discussed Southbank's re-defining of the 'educational environment' as it pertains to the teaching of traditional academic subjects. This is, it needs to be stressed, only one of the ways the school tries to 'turn to good account' as an educational 'resource' its 'environment'. In other words, the 'educational environment', as it is understood at Southbank, is not just the classroom and the course-related forays out of it. In this broader sense Southbank's 'educational environment' — and hence the school's educational programme — begins with the school building and grounds and from that base reaches out, as we shall see, a very long way indeed. Southbank's building — its immediate physical environment — comes into play as a 'resource' in ways that go far beyond the passive sense of 'housing' classes and equipment. Over and above being a **workplace**, the school building — at least parts of it — is the **handiwork** of pupil artists, designers and apprentice builders (and in an important sense, pupil opinion makers). What I am saying is that Southbank pupils have an important hand in the making, the designing, the decorating, the hammering of nails and planing of wood (and the discussions that are the necessary prelude to all this); of their immediate educational environment.

It has always been so, Southbank took root in a disused, and very basic, Victorian school building. It was a building that needed a lot of work done on it just to get it into passable order for the school's first year. Pupils pitched in from the very first — cleaning, painting, sanding floors and the like. And since those days they have continued to help renovate and re-fashion. Have, in short, shaped to a considerable degree their school environment. Southbank art pupils have transformed the look of the school with both temporary exhibits and permanent work. Among the latter are lively murals on the playground walls, brightly hued flights of arrows on the

stair well walls (needless to say they indicate the way as well as decorate), and colourful 'star clusters' that now garland the formerly goomy blackout curtains in the auditorium. Or let's consider the work of the school's Interior Design class. Last spring they were given the task of redesigning and redecorating the room known as the 'pillow room'. This room, empty but for a dozen large floor cushions, had always been popular with discussion classes, but it was, in truth, something of an eyesore. After the Interior Design group had 'done it up' it was even more popular — for it had become a delight to look at while retaining all of its old comfort. First they decided on an 'outdoor' motif for the room. Then they proposed several designs, and after much discussion settled on Ramin Hosseini's — a green, hilly field with a rainbow overarching it. They selected the new green carpet (the 'field'), and to go with it, several shades of green for the pillows (the 'hillocks'). Then they got busy with their paint brushes to produce the fine rainbow that arches across the ceiling and cascades down the far wall. Lastly, they rolled up their sleeves, sewed the pillow casing and laid the carpet. One final example. Recently a pupil-staff committee worked out a more efficient use of space in the school and so turned the dream of a pupil lounge into a reality.

And there are, of course, other less tangible ways in which the 'immediate environment' is an educational 'resource'. Southbank has, for example, the usual run of extra-curricular activities — a literary magazine, photography club, yearbook, chess club etc., but it also encourages other kinds of participation in the 'life' of the school. For example, one girl produces for the school community a weekly 'tip sheet' to what's of interest in London. Another pupil helps out in the office. Still others sit on various staff/pupil management committees that take in hand everything from drafting the academic calendar to producing the school's publicity.

Widening Out

One way to appreciate Southbank's stretching and re-defining the 'educational environment' is to think of the school building as the focal

point to a remarkable 'campus' — a 'campus' that comprises, in the first instance, the school's immediate neighbourhood on London's South Bank, then the rest of London and, finally, points beyond.

As for its immediate neighbourhood, Southbank turns it to good account in a number of ways. Science laboratories are a case in point. In fact, Southbank's reaching out beyond the school walls is nowhere more dramatic than in the matter of its laboratories. The school building itself is equipped with only a rudimentary science laboratory. This does not mean, however, that Southbank pupils are short-changed in this regard. To the contrary, there can be few schools in the UK that have better laboratory facilities at their disposal. There's no conundrum here. Very simply, the school uses the superb laboratories, equipped to university standard, of the nearby Polytechnic of the South Bank. And the same goes for sport facilities. The school has a basic playground, but in the main it makes use of nearby community sports centres. (I hasten to add that the school pays a fair rent for all of these facilities). The outlook (and how apt the word is) that has fostered these courses of action has invited a similar initiative on the part of the pupils. Recently, for example, a school rock group that had 'outgrown' the music room arranged, in co-operation with the Southbank, to use nearby professional studio facilities. That taken care of, they then explored a little further afield and found, at Morley College, a nearby Adult Education College, a course in Recording Studio Techniques that they could fit into their schedules. In effect, they had changed for themselves the **meaning** of the neighbourhood — it was no longer a shell, it had become a tool!

The 'Intern' Programme

This discussion of Southbank's 'use of the environment' began by indicating some of the ways in which the school draws on London 'resources' to enrich ordinary academic courses. For Southbank's 'Intern Programme', however, the 'use of London' is not just one important element among several — it is the crux of the thing. The 'Intern Programme' enables pupils to have direct work experience,

usually a half day each week, in a field that they are interested in. The programme is still in its fledgling stages, but already it has begun to make its mark. Some examples will give an idea of the kinds of 'learning experiences' (to use the programme's nomenclature) that are being opened up to Southbank pupils. Last year an outstanding sixth former (this autumn she started her first term at Westminster Medical School) had an 'internship' as an assistant in a neurological laboratory at Charing Cross Hospital. Currently a future nursery school teacher 'interns' on Mondays at a Wimbledon kindergarten. Another pupil has an 'internship' working with even younger children at an 'under-fives' playgroup in the Bayswater area. And a pupil with a mechanical bent, 'interns' at a garage every Thursday. Two others have an 'internship' with the Voluntary Services Organisation at St Thomas' Hospital.

Nor is the 'resource' always a workplace to which pupils go: sometimes the 'resource' comes to them in the form of a professional or specialist who comes into the school to give a class or work with an individual pupil. Recent 'resource' people — in effect part-time 'staff' members — have included two musicians, an artist, a director, an interior designer, a cartoonist, a businessman and an actor.

Points Beyond

Southbank reaches out to resources outside of London in several ways — daytrips, school holiday trips, foreign language exchanges and the Discovery Weeks. The first three need no elaborating on — in one form or another they are part of the programmes of many schools. Southbank's Discovery Weeks should be of interest, however. There are two a year, one early in the autumn term, the other toward the end of the spring term. During the autumn Discovery Week the entire school community removes itself to a rural field centre (this past autumn it was the Castle Head Field Centre in the Lake District). There 'classes' are held, but they are of course adapted to suit the setting — for example, field work in Biology, 'Landscape' in Art, rock climbing in PE and so on. It makes for a week of novel, interesting and challeng-

ing 'lessons', and into the bargain helps no end to knit the school together as a 'community'. The spring Discovery Week is London based. Each pupil puts together his or her programme from a wide variety of activities and mini-courses on offer at the school and elsewhere. Learning to bake bread, sharing all over Westminster and the City on a 'Discover London Treasure Hunt', working in a children's hospital — these, a few of last spring's Discovery Week activities, give an idea of the programme's range. (And, indeed, for some hard-pressed A level pupils, it serves as a welcome 'reading and revision week').

Results

All well and good but what about results? Is my son going to pass his exams? Is my daughter going to get a place at university? These are fair questions, turning on gritty realities, and for that very reason must not be side-stepped. So, to close, not a flourish about the 'business' of results. Last year was the school's first full year of operation: results were quite good. It is surely too soon though to draw any wide conclusions from that. Leave that for five years from now. For the record, however: North American pupils at the school who sat the American College Board exams did about as well (slightly higher on the maths side of the test, slightly lower on the verbal) as their compatriots at the American School in London, the school that is widely held to be the finest American overseas school in the world. And, too, North American colleges and universities looked favourably on Southbank pupils. Virtually every Southbank pupil who sought a place at a North American institution of higher learning got one, and many of the offers came from universities of the first rank, Princeton, Chicago, McGill and Cornell, plus other comparable institutions.

Pupils who sat GCE exams also did respectably. In the words of a colleague who knows more about this side of it than I do: 'We did better than many schools would have done but not as well as a top, exam-oriented school'. And, indeed, Southbank pupils were offered places at a number of British universities: Westminster Medical School, East Anglia, Leicester and Sussex, among others.

And intangible results? In the form one hopes of happy, confident, well-adjusted kids. Of course they're the most important results of all. And yet whoever really knows about them? Almost anything one says about this is bound to sound like waffle, even if it isn't. I'm not going to run that risk. Rather I'll just mention one detail and trust that it speaks for itself. It is this, I've never seen pupils stick around a school building long, long after classes for the day are over, the way Southbank pupils do. Make of it what you will. I know what I think.

Council for Environmental Education

Extracts quoted here are taken from the Council for Environmental Education Newsheets, produced by the C.E.E., School of Education, University of Reading, London Road, Reading, RG1 5AQ, from whom details of membership can be obtained. The Council provides a valuable service, free to schools where Local Education Authorities subscribe, including material digests, Directory of Resources, consultation, etc.

The International Union for the Conservation of Nature and Natural Resources (IUCN) launched the World Conservation Strategy in March 1980. It drew everyone's attention to the importance of conservation in all aspects of our lives and called for all nations to develop their own strategies and initiate activities.

IUCN is holding its 15th General Assembly in Christchurch, New Zealand during October. Two resolutions to strengthen the support for national and regional environmental education programmes are to be presented. CEE was instrumental in the development of them both.

Energy, where are we going? Issue No. 31 of *Naturopa* is devoted to energy. The illustrated articles show the widespread influence of our need for energy on our natural environment. *Naturopa* is a free journal produced by The Council for Europe. For further details contact Miss S. Penny, Librarian, Nature Conservancy Council, Calthorpe Street, Banbury, Oxon, OX1 8EX.

Education for Living in Desert Communities

Nathan S. Washton, USA

What plans do we have for providing sufficient land for dwellings, food, and energy for our future generations? We are still making an effort to solve serious problems related to the lack of fuel and energy to meet the current needs of our society. Economic and political implications involved in the procurement of additional sources of energy have not been fully realized.

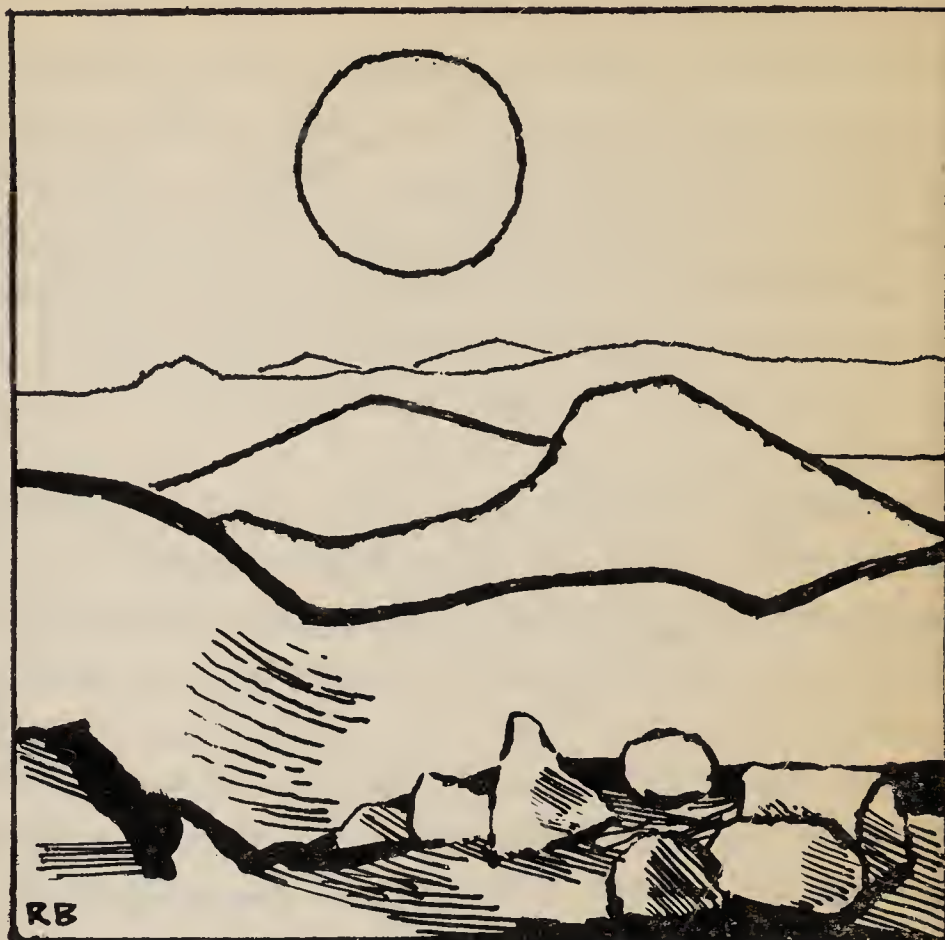
What, then, will the impact be on future generations throughout the world as we attempt to provide adequate land for food and for people? History records many wars as a result of some nations needing additional land, minerals, and other vital resources. Now is the time to plan during the next twenty years for the development of desert land. Such plans could meet some of the future needs for land, agriculture, food and housing for an ever growing population.

World Population — Food — Arid Land

There are over 4 billion people in our world population. The growth rate is approximately 20 percent per year according to the Environmental Fund(1). It has been estimated that the population will double in about 30 years. Estimates of the world population vary from 6.5 to 8 billion people in the year 2000. Seventy-five per cent of the world population live in the less developed nations.

Fourteen per cent of the world population or more than 600 million people live on dry lands that are marginally productive. As populations increase and deserts spread, 14 million acres of arable land disappear each year throughout the world. How long do we continue to neglect the intelligent use of deserts for meeting the needs of a dynamic growth of population?

One-third of the earth's surface is desert or semi-desert. One out of six people live in deserts and the marginal lands are becoming wastelands. In the United States about 15 per cent of the land is considered arid.



Some forecasts indicate that one-third of the arable land might be lost, while there will be a need for one-third more food by the end of the century. Hauser(2) raises the question of how can all of these people be fed. Hauser and others are asking if world population control is possible. For economically advanced areas, the answer appears to be "yes", for they need do only a little more of what they are already doing. For developing nations, which by 2018 may have four fifths of the world's population, the answer is "we do not know".(2)

Thus, it seems that for some nations and some people, population control is feasible. However, this approach seems not the universal answer for all countries. Therefore, earlier studies pertaining to desert land should be continued so that deserts can be made habitable for humans.

Previous studies were done on the Mohave, The Sonoran, the Chihuahuan in America and in the deserts of Tunisia, Egypt and India. In Tunisia, an indepth scientific investigation of the ecosystem was conducted by Georges Novikoff. The Tunis

an desert ecosystem, comprised of a complex of communities with its unique climate, terrain and vegetation, had a population which included ants, vipers, sheep, goats, camels and humans. Using delicate instruments, measurements were made of the weights of ants and beetles and changes in their population when some of the beetles had eaten ants. Other beetles are succulent desert plants as snails did. However, the loss of vegetation to beetles or other causes was not measured. Hence further research is needed in the Tunisian as well as other studies.

There are so many variables that affect life in an ecosystem that computers are needed for effective measurement. Sheep and goats affect vegetation in arid lands. They graze and trample on vegetation which causes the sand to become loose. Eventually, with the aid of wind, dunes are formed. Sheep and cattle perish, but the goat is usually able to survive. The endangered family living in the desert obtains a supply of milk, meat and skins from the goats.

Science and Technology in the Desert

One of the major tasks of the people of Asia, Africa, Australia and in many parts of the United States is to make the deserts bloom. This is mandatory for future generations who will need more living space. There is a need for untapped water resources, agricultural and industrial development, minerals, year round solar energy, food and housing in the desert. Much has been initiated toward these goals in the Negev as originally proposed by David Ben Gurion in developing the State of Israel.

In 1973 the Desert Research Institute was established in Sde Boker as an integral part of the Ben Gurion University of the Negev. Scientists and engineers from many disciplines were recruited for projects related to hydrology, desert landscape architecture, solar energy for cooling and heating, meteorology, algology (growing algae for protein and food), raising new livestock, desert ecosystems, control of desert wild-life, diseases and nomadism. Professor A. Richardson(4), the Director of the Institute said: 'The plan in its entirety reflects the desire to

establish a frame for research and teaching in various subjects, in particular interdisciplinary subjects which are relevant to problems of populating the desert.'

An Interdisciplinary Curriculum

At the Sde Boker Campus of the Ben Gurion University of the Negev, three other institutions were educationally related to the Desert Research Institute: the Teachers College, the Field School, and the Environmental Education Center which also included the experimental high school. All of these buildings were within close proximity such as two or three streets away from each other. The Desert Research Institute would furnish findings about the desert climate and meteorology, hydrology, solar radiation and calculations, economic botany, the desert ecosystem, closed system agriculture, desert architecture, applied algology, animal physiology and nomad settlements.

The research findings were brought to the Teachers College and used for instructional purposes. The trips sponsored by the Field School aided in the development of the experimental high school curriculum. The Environmental Education Center served as a clearing house for training staff for the experimental high school. The major core of the high school curriculum was based on the environment and its impact on daily living.

Although basic tool subjects such as literature, language, mathematics, and bible study were taught in the school, serious attempts were made to integrate various disciplines: the natural sciences (biology, chemistry, mathematics, physics, geology, ecology), with the social studies (economics, history, political science and sociology). In studying an ecosystem and in developing a flow chart of energy systems, students would study the physics of the air by measuring temperature, air pressure, humidity, wind direction and velocity at several levels above the ground.

Population studies of animals were made at different times to observe food getting habits, water needs, and adaptation to temperature and humidity in and above the soil. Inferences were made to arrive at relationships between different species of flora and

fauna and varied environmental conditions. This field work was a major part of the students' laboratory work. It was not uncommon for students to sleep in caves or out-of-doors in the desert to study animal behavior before and during sunrise.

Interdisciplinary and multidisciplinary problems made up the high school curriculum. This included physics of the atmosphere, air temperature, pressure and relative humidity and their relations to the ecosystem. In sociology, a class study was made of the family. In addition to the study of sociological principles, biological concepts pertaining to genetic were included. Selecting a mate, genetic counselling, preparation for birth and rearing of children, all required a multidiscipline approach from health sciences, biology and sociology. In social studies emphasis was placed on those economic and political factors relating to the environmental science curriculum.

Survival in the Desert

Students learned how to survive in the desert with respect to temperature, food and water. Early morning dew on plants in the desert served as an excellent source of drinking water. Techniques involving simple materials such as tin foil and collecting bottles were used in connection with evaporation and condensation as a source of drinking water. Many species of plants and animals in the desert were identified as sources of food. Wadis or small bodies of water were used for refreshing themselves at intervals.

Staff Guidelines — Curriculum Innovation

Although many curriculum innovations in the experimental high school were developed around the environment, more study and evaluation were necessary. Basic knowledge such as communication, mathematics, language skills and history were offered as separate subjects without being integrated into the interdisciplinary program.

Not all the faculty are convinced of potential advantages of an inter-disciplinary curricular approach to teaching about the environment and its impact on human living. Some fundamental ideas can now serve as a guide to school improvement where changes

or innovations are to be made. The following assumptions are helpful in working with faculty and students when curriculum innovations and experimental methodologies are employed:

1. Faculty, students and administrators need to understand the reasons for creating a new program.
2. In designing changes in the curriculum and methodology, active participation on the part of staff and students is highly recommended. There should be a feeling of part ownership.
3. New programs about the environment and basic subjects should interface with existing ones. More emphasis could also be placed on improving current curricular materials.
4. Staff members should be given the opportunity to participate in decision making to promote integration of the staff.
5. Where there is agreement on essential matters, variations on alternate ideas should be allowed and such differences should be appreciated by the administrators.
6. Flexibility in new programs and adaptations should be maintained.
7. An open door policy for consultation and discussion between faculty and administrators should prevail at all times. Faculty must not feel threatened.
8. New programs cannot be established with any degree of success unless the faculty believe in them and place them in operation with frequent evaluations.

Orientation for Desert Living

Some faculty may wish to strengthen their curricular activities by taking students to live in a desert for a short period of time. This type of orientation for desert living will initiate adjustments to water supplies, temperature changes, sunlight, and modification of behavior with respect to foods and refrigeration. Fundamental processes of evaporation as a cooling mechanism and the dire need for drinking water, appropriate dress and clothing for desert living and physical and emotional adjustment to the ecosystem will have strong impact on attitudes.

Attitudes toward kangaroo rats, grasshop-

ers, mice, snakes, lizards, scorpions, foxes, ants, rabbits, snails, birds and a wide variety of cacti can be affected by those living in the desert. Much can be learned from the ecosystem. Students can develop an understanding of energy changes by living in a desert environment. Under good motivation and worthwhile field experiences some of the students may seriously consider living in a desert area where new opportunities and challenges are available. Not only should an evaluation be made of the scientific information but also a self-examination of attitudes, values, and prejudices.

International Students Knowledge Exchange

One of the significant objectives to be developed in an environmental education curriculum is the making of friends (pen pals) with students of other nations. The study of the deserts in various parts of the world could be done by secondary school students. The investigations could also include studies of ecosystems other than the deserts and such information could be exchanged. Student projects involving the physical factors of the environment such as keeping records of air mass movements, velocity, temperature and pressure can be exchanged in a pen pal fashion. Such exchange of scientific information, which can have real significance, may also lead to friendship and ultimately lead students in different countries to visiting each other.

A most effective instructional approach is student exchange of information. In writing to students abroad either in English or in a foreign language, they can relate problems of an economic, social, political, as well as a scientific nature. The study of desert living and peripheral problems of the environment pertaining to population, food, and land could lead to a better understanding of how to identify and solve problems on an international level. Air, soil, and water move from place to place and may very well serve as the basis for international learning and communication.

Nathan Washton is emeritus professor of science education at Queens College of the City University of New York and recently served as visiting professor at the Ben Gurion University of the Negev in Israel. He is currently the president of the New York chapter of WEF.

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ENVIRONMENTAL EDUCATION

The increasing recognition of Environmental Education as an important and growing curriculum area emphasises the need to create and maintain contacts between those involved in its implementation. This implementation may take the form of introducing Environmental Studies or Science as a subject or, especially likely at primary school level, of co-ordinating various activities which are based on studies of the locality and the natural and man-made world. The National Association for Environmental Education exists to provide teachers and others with an organisation devoted to furthering Environmental Education. It organises courses and conferences and produces specialist publications, a twice-yearly journal and a termly newsletter. Groups of teachers who are working together on environmental matters may join collectively as a corporate local association. Schools, libraries and colleges may join as institutional members and for others there is individual membership. Arrangements also exist for overseas membership with full mailing facilities. Details of all these matters are available from Mr J. Wyatt, Information Officer, NAEF, Bickton College of Agriculture, East Budleigh, Budleigh Salterton, Devon, to whom enquiries should be addressed. A stamped and addressed envelope (A4) for the reply would be appreciated.

Fisheries Management — The Global View

William Muller, USA

Editorial note: Why is an article on fisheries management included in a journal concerned with education? This article illustrates, in well documented terms, the necessity for global management generally. It is an example, close to the experience of many, of the need for global management of all the world's resources. For the educator, it indicates his/her responsibility for providing education for all people and their governments on the need for cooperative global management, not only of the world's resources, but also of international politico-economic relationships as a whole for the good of each and all. Having recognized the need, the educator's responsibility then extends to finding ways to nurture abilities, values and attitudes enabling fulfilment of the need. Marlon Brown

The Extended Economic Zones, or EEZs, represent geographic areas with more economic clout than most oil fields of the world. Why such a dramatic shift in economic priorities? The answer is protein and, when push comes to shove, people need protein before they need oil.

The history of EEZs begins more than a decade ago when some nations unilaterally declared extended ocean zones primarily to give their own domestic fishermen priority on fish harvests in those zones. In several cases, such as England's fishing in Icelandic waters and United States' fishing in Peruvian waters, conflict precipitated during the debate over fishing access. However, beginning in 1972, the Third United Nations Conference on the Law of the Sea (UNCLOS III) addressed this issue. As a result, an international agreement was reached that established 200 mile zones outward from the littoral area as ocean belts within which a given nation would have total economic jurisdiction.

Perhaps the most significant step in the development and popular acceptance of the EEZs came in 1976 when the United States passed into law and began implementing a fisheries management act that claimed US jurisdiction over fish stocks on its continental shelves extending out 200 miles. However, unlike other nations, the United States has



established management plans that are designed to protect and revitalize stocks of many species, encourage the growth of domestic fish harvests, and permit (under strict controls) limited foreign harvests.

By 1980 the concept of shared fisheries management became the model for all concerned nations to follow. There are still numerous political and boundary questions to be negotiated; most noticeably between the US and Canada, but when one steps back to gain a better vantage of the total process, fisheries management in the EEZs seems to be effective and workable.

The sudden increase in world interest in fishing is a direct result of expanding world populations (especially in Third World nations) which demands increasing amounts of proteins, the limited ability of ranchers in stock producing countries to supply enough chicken, beef and pork at reasonable prices to meet the protein needs of the world, the reliance on fish meal to raise livestock, and the desire for sources of inexpensive high quality protein.

Soviet bloc nations and Japan began ex-

exploiting the very rich fish stocks on the eastern continental shelf of the United States in the 1960s. Ninety-five (95) percent of the ocean's biota are found in the EEZs and it was a natural consequence that technological nations would apply their technology to the harvest of abundant living resources in the EEZs. Although in some nations fish are only a minor part of the people's diet, in other areas of the world (such as Asia) up to 50% of the protein consumed comes from the sea. Thus, for technologically advanced nations to invest heavily in large scale commercial fishing was, and is, good business. In the United States, for example, domestic commercial fishermen were prodded into expansion with promises of developing markets for 'underexploited' species in underdeveloped nations. Protein blocks, compressed processed smorgasbords of 'trash fish', were touted as a convenient and profitable domestic commercial activity.

However, the establishment of EEZs does not encourage more prolific spawning, faster growth, and/or expanded fish and shellfish stocks. In fact, quite the opposite is true. Aerospace electronic technology applied to fishing, the use of previously ignored underutilized species, and the construction of larger and more efficient fishing vessels resulted in a decline of many species of fish, especially ground fish, on the eastern seaward continental shelf of the United States in the late 1960s and early 1970s. The US fisheries management plans deliberately attempted to control harvests so that these stocks of fish could recover from decimated levels. We can not passively encourage greater coastal zone productivity and, therefore, we must control harvests in order to keep fish stocks at optimum yield levels.

Many of the same declining stock problems began to surface in inshore waters of the United States during the late 1970s. Lured by promises of lucrative profits in the government subsidized expanded domestic commercial fishing industry, the number of small and medium size vessels in use for commercial fishing in the US increased sharply. Then, confronted with rapidly rising fuel prices and restricted at-sea time due to relatively small storage capacity, the domestic

vessels began putting heavy fishing pressure on the inshore grounds. Since many species of fish spend part of the year on the continental shelf and part of the year in estuaries or within a mile or two of the beach, these species were suddenly under harvest pressure virtually the entire year, and by both domestic and foreign fishermen. Little regard has been given to protecting inshore spawning and nursery areas either so that many species are experiencing modest or severe declines. When natural cycles, inshore pollution, adverse weather patterns, and destruction of estuarine marshes is superimposed upon expanded inshore harvests, the list of affected species becomes extensive. To further confound the problem, economists, politicians, and marine biologists have discovered a 'new' industry that has locked horns with the commercial fishing industry. This 'new' industry wasn't new at all, but data on the number of individuals involved and the economic impact of the industry did not become available until the late 1970s. The recreational fishing industry has now been shown to be an immense and diverse industry in the US. In fact, in some areas of the United States, the recreational industry may generate 10 to 100 times the revenue and tax base as the commercial industry.

A dilemma emerges. Hook and line fishing success is directly related to the abundance of fish. Recreational fishing success drops to unproductive and economically unfeasible levels long before a stock has been decimated. On the other hand, technology has made it possible for the commercial industry to maintain productivity when fishing for a species whose stocks have already been decimated. When many species of commercially and recreationally important species are in short supply on the inshore grounds, a situation develops where one type of activity by one user group negatively impacts upon the other user group. This has led some fisheries experts to observe that overfishing in inshore waters is far too common. Further, some observers have suggested that small operators along the coast should be steered into other industries with the help of retraining.

However, restricting inshore commercial

harvests does not necessarily mean that the inshore waters can not be used to provide food for hungry people. The answer is mariculture. The EEZs do not encourage higher fish productivity because in natural systems there are checks and balances that effectively place limits on the sizes of fish and shellfish stocks (predation, disease, availability of food). Much the same is true on the land. Therefore, to augment organic productivity on the land, man discovered that he must add time, energy, expertise, and fertilizer to the land. The result was agriculture. Much the same can be done wisely and effectively in the sea.

Mariculture is not the child of post World War II technologies, although its growth into a dynamic and major economic force may be helped tremendously by modern chemical and electronic technology. Inevitably, mariculture is not likely to become a major growth industry until fish stocks decline to very low levels. There are two reasons for this. One is inertia. People are generally reluctant to change methods of doing business as long as they can continue to operate at a profit, even if the success of the operation is marginal. The second reason centres around the fisherman's philosophy of life. Generally, fishermen are independent, strong-willed and steeped in the tradition of unregulated harvest. Many generations of the same family have been harvesters of the sea. Opinions, beliefs, and interpretations are handed down from generation to generation as gospel truth and it is often very difficult for scientists to educate them with data provided by modern research and technology.

Unfortunately, the harvest of the sea is not endless and the large catches of modern factory ships combined with expanding inshore small vessel fishing has resulted in a high level of marginal family fishing operations. Inshore, the small harvestor will have to move over to make room for the recreational industry. Economics will mandate that they give ground, and mariculture may well be the ground they can move to.

Although some nations have been involved in mariculture for close to 100 years, most of these activities have been in the culture of shellfish and hardy freshwater fish such

as catfish and carp. Modern technology is bringing us closer every day to large scale culture of high-priced shellfish such as shrimp and lobster, as well as some species of marine finfish that are in high demand, such as striped bass.

At the present time, between 40 and 50 nations are engaged in mariculture and some of the operations are impressive. It is not surprising that Japan has invested heavily in the future of mariculture because the Japanese people rely heavily on seafood as a source of protein and because over-harvest in waters close to Japan has caused dramatic reductions in available marine foods. Thus, the Japanese release in excess of 1,000 million salmon smolt each year. Between 1 and 2% of the smolt released into the ocean return and this percentage of successful return is sufficient to make the program profitable. The United States and Russia also have salmon hatch and release programs. The Russians release about 800 million smolt annually and the US about 400 million fish. Japan also rears 91 metric tons of puffer (Fugi), 20,000 metric tons of eels (Anquilla), and 101 metric tons of black porgy (Mylio).

Perhaps the best opportunities for retraining of United States inshore family fishing businesses is in lobster and penned finfish culture. Lobster can be maintained in small cubicles and force-fed. This method of culture allows for the rearing of large numbers of individuals and a reduction of the time it takes for the lobsters to reach legal size from an average of about seven years to a little less than four years. Some experts suggest that the time factor might be reduced further. Furthermore, some species of fish can be restrained in pens with free water circulation to the estuary and then force-fed to produce handsome yields. It is essentially the catfish farm pond idea applied to the estuarine habitat.

Mariculture will become an important part of successful fisheries management on a global scale. Not only will farmers raise seafood for harvest and sale, but it is also very likely that governments will establish hatch and release programs for a variety of species to augment the large offshore commercial fishing harvest as well as to enhance inshore

recreational fishing. Where industry has destroyed habitats and spawning runs, government may compel industry to build hatcheries as a means of providing an artificial spawn where the environment will no longer support it. The precedent for such a policy already exists. In the winter of 1980-81 an agreement was reached between Con Edison (Public Utility, New York, Hudson River) and several environmental groups after years of negotiations and legal battles. The agreement calls for the utility to construct and sponsor a finfish hatchery to hatch and release striped bass. Each year millions of eggs and juveniles of the species are killed by the open cooling system used by power plants along the lower middle portion of the Hudson River.

The causes of stress and pressure on fish stocks are numerous and although heavy commercial harvest seems to be a major stress on many species, we should not overlook the importance of marine pollution, habitat destruction, and salt marsh development. Thus, fisheries management must be a multidisciplinary effort. To regulate harvests and supplement spawning are not enough. We will need biologists, chemists, environmental engineers and scientists, as well as oceanographers, physicists, geologists, and even economists to develop global fisheries management strategies that work. We cannot abandon cities and villages in order to convert them back to marsh habitat, but we may be able to restructure what were rather barren habitats into productive marshes with some technology and expertise. Marine pollution will not go away overnight but we can make steady progress to improve water quality through sewage treatment, waste recycling, and careful monitoring of industrial chemicals. Corrections of pollution problems, stemming the tide of habitat destruction and protecting wetlands, are steps that we've begun to take in the US during the last two decades and, when our approaches are perfected, we will have enhanced the overall productivity of coastal oceans. Harvest quotas will not become less important with increased productivity because we can never again believe the oceans to be reservoirs of endless productivity. Perhaps with stimulated greater productivity we can be allowed a larger harvest, but

space age technologies have demanded that the sizes of finfish harvests always be regulated, now and tomorrow. For this reason vast improvements will be needed in the techniques used by fisheries biologists to estimate stock sizes, while a more elaborate mathematics must be designed to evaluate catch statistics against fishing effort. We will need to understand fish behavior a lot better than we do now, and we will need to design our commercial harvests in such a way as to protect reasonable recreational catches: the economics of recreation in the western world cannot be overlooked.

Basically, all of these above aspects of fisheries management are now desperately in need of improvement and display a desperate need because of the present primitive state of the art. The architects of management find themselves out-gunned and out-manned in the war to regulate finfish stocks. The state-of-the art technology for sampling, evaluation, analysis, and surveillance are at primitive levels and our understanding of fish behavior and migration meager. Therefore, concurrent with a growing commitment and interest in marine fisheries management must be a commitment to increased fisheries research and the development of electronics technologies to match the exploding growth in commercial fishing technology so that proper management can be achieved.

Improvements in scientific technology and a full international commitment to management are at least a decade away. Until then we find ourselves inexorably webbed in a crisis management approach.

William Muller is Associate Director, Center for the Natural Sciences and Associate Professor of Life Sciences in the New York Institute of Technology; also managing editor of the publication, **The Long Island Fisherman**, New York.

European Community Environmental Education Network

Schools from member states of the European Community have been linked for the past five years in a curriculum development project for the promotion of environmental education. Regular reports are given in the Network newsletter entitled **Millieu**. A summary of work undertaken since February 1977 is given in Newsletter No. 11. Readers of *The New Era* who are interested in obtaining further details on any particular aspects of the Network should contact the Coordinating Team, Curriculum Development Unit, 28 Westland Row, Dublin 2, Ireland.

Network Publications

Environmental Education in the Age Group 9-14 Years in the European Communities.

Published in English by the Commission of the European Communities, Boite Postale 1003, Luxembourg.

This report examines the dominant trends in environmental education in the European Community and gives examples of good practice in the age group 9-14 years — the age group which spans both primary and secondary schooling in all the Member States. The report also gives an outline of the activities in environmental education of eight international organisations based in Europe.

Energy: A Teacher's Manual

Published in English by O'Brien Educational (1981). Available from O'Brien Educational, 20 Victoria Road, Rathgar, Dublin 6, Ireland.

This manual, which can be used in loose-leaf folder format, is intended to be a source of ideas and methods for teachers who wish to work on the theme 'Energy'. It is also intended to increase both teachers' and pupils' awareness of the energy crisis and to develop positive attitudes towards the use and conservation of energy.

The work presented in the manual was undertaken with pupils from four to fourteen years of age and is particularly suited to primary school teachers who have had no formal scientific training.

Environmental Actions

Published in English and French by the Curriculum Development Unit (1981). Available from the Curriculum Development Unit, 28 Westland Row, Trinity College, Dublin 2, Ireland.

This book contains a description of environmental projects carried out in primary schools in Belgium, France and Germany. The content of these projects is analysed in the light of a framework of general and environmental education objectives. The purpose of the book is to highlight the importance of incorporating certain fundamental objectives into environmental education programmes for children of different age levels.

These objectives include:

- attitudes of observation, analysis and understanding the environment
- appreciation of the complexity of environmental situations
- development of environmental awareness leading to action.

The book offers practical examples of how these objectives can be achieved.

Environmental Education: Special Edition of Compass, Journal of the Irish Association for Curriculum Development

Published in English by the Irish Association for Curriculum Development, 1 Bellevue Road, Glenageary, Co. Dublin, Ireland.

Contains eight articles on environmental education, from educationalists in Ireland and the United Kingdom, all engaged in the activities of the Network.

COLIN HARRIS

Supplementary funding for this issue of **The New Era** was granted by

May H. Weis

member of the New York Chapter of WEF and a founder of the Weis Ecology Center, Snake Den Road, Ringwood, New Jersey 07456, USA.

Members of the staff of the Weis Ecology Center and members of WEF teaching in colleges and schools cooperate in providing environmental education programs and facilities for conferences, field work and research for students and faculty. Students from near and far are welcomed. Reservations must be made at least eight weeks in advance. Information on facilities, overnight stays, meals and fees will be sent on request.

1978 a survey of British public opinion found 'a picture of two-thirds of the nation with parochial and introverted attitudes, unsympathetic to a world perspective, clinging to the past and untutored to approach the future constructively . . . Compared to a similar survey done in 1969 it is a deteriorating picture.'

Today, in 1982, it would be a rash person who would suggest that this picture has changed for the better. But it only needs the most faintly rose-tinted spectacles to perceive that there is an educational tide running in Britain which could alter things for the future. The evidence for this is impressionistic but still impressive: there has been for example, the establishment and gradual growth in influence of the government-backed Standing Conference on Education for International Understanding; the widespread surge of interest in education for peace which has led to the setting up of a country-wide Peace Education Network; the forthcoming publication by Longman of a major contribution to this field, **Teaching World Studies**; the substantial rise in the readership of the **World Studies Journal**; the emergence of a new officially sponsored curriculum project, World Studies 8-13, to take on and develop the work of the One World Trust's World Studies Project.

This issue of **The New Era** is given over largely to one of those signs of change, the World Studies 8-13 Project. After the project's initial publicity, which sets the scene briefly, there are five articles in which teachers working with the project talk about some of their experience and insights they have gained over the past year. Then follow: an article by Mebrahtu, who is from Ethiopia, on British children's attitudes to people from other countries; a review of some recent books relevant to World Studies; and, finally, in the U.S. section, the first example of what is likely to become a regular feature: an Around the World column which will be a forum for views from the different World Edu-

cation Fellowship national sections.

One of the reasons why World Studies 8-13 is being well received by teachers may be that it offers a range of possibilities for extending and enriching the 'child-centred' approach. The list of objectives which follows makes clear the project's orientation in this respect. When reading the articles it may be interesting and helpful to refer back to these objectives in order to see what exactly the teachers are trying to achieve and how their work fits into World Studies as a whole.

It would be valuable to hear from sections in other parts of the world as to whether these signs of change towards a more global perspective in education are widespread, or merely, in world terms, an isolated phenomenon.

Some Objectives for World Studies

The following list of objectives is the outcome of much reflection and discussion with a wide range of people. It is important to say that they are not offered as an exhaustive list, but as one among many possible sets of objectives. This list is the one which the project team feels happiest with at the moment. Teachers may well wish to draw up their own lists using this one as a model.

As regards the use of these objectives, they can perhaps most usefully serve as a checklist. This is to say they are not intended to be adopted wholesale and rigidly. They are, rather, an indication of aspects which should be covered over a period of time, and a means of avoiding over-concentration on certain areas at the expense of others.

Knowledge

In each of the first six objectives it is useful to distinguish between three different kinds of abilities involving knowledge: describing, explaining, evaluating.

1. Own Society and Culture

Pupils should know something about the society to which they belong and their place in it.

2. Other Societies and Cultures

Pupils should know something about cultures and societies other than their own, including minority cultures within their own society.

3. **Peace and Conflict**
Pupils should know something about current conflicts in the world and attempts to resolve these.
4. **Trade and Development**
Pupils should know something about the interdependence of countries, including the rich world/poor world divide.
5. **Environment**
Pupils should know something about the basic geography and ecology of the earth.
6. **The Future**
Pupils should investigate and reflect on a variety of possible futures: personal, local, national and for the world as a whole.
7. **Things in Common**
Pupils should know some of the main things which all human beings have in common regardless of culture or nationality.

Attitudes

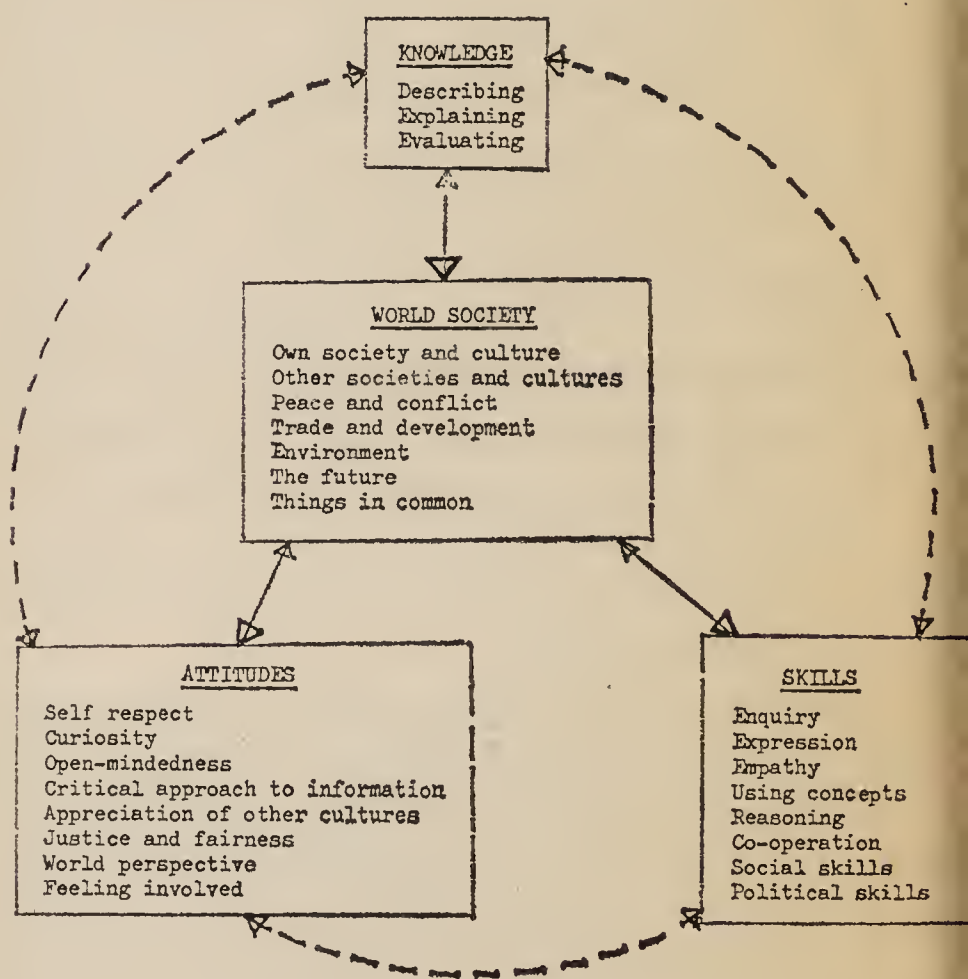
8. **Self respect**
Pupils should have a sense of their own worth as individuals, and of the worth of their own social, cultural and family background.
9. **Curiosity.**
Pupils should be interested to find out more about issues related to living in a multi-cultural society and an interdependent world.
10. **Open-Mindedness**
Pupils should be aware of their own biases and be willing to change their ideas and judgements as they learn more.
11. **Critical Approach to Information**
Pupils should adopt a constructively critical approach to all sources of information and to the mass media in particular.
12. **Appreciation of Other Cultures**
Pupils should be ready to find aspects of other cultures of value to themselves.
13. **Justice and Fairness**
Pupils should value 'democratic' principles and processes at local, national and international level.
14. **World Perspective**
Pupils should be ready to see their own actions, and events and trends in their own area, in a world context, as well as a local or national one.
15. **Feeling Involved**
Pupils should be ready to feel involved in the welfare of world society.

Skills

16. **Enquiry**
Pupils should be able to find out and record information about world issues from printed sources, from audio-visual materials and by interviewing people.
17. **Expression**
Pupils should be able to describe and explain their ideas in a variety of ways — written prose, orally in discussion and conversation, and in various art forms.

18. **Empathy**
Pupils should be able to imagine the feelings and viewpoints of other people, particularly people in cultures and situations different from their own.
19. **Using concepts**
Pupils should be developing the ability to organise information by using basic concepts and making generalisations.
20. **Reasoning**
Pupils should be developing the ability to draw tentative conclusions from evidence and to test these themselves.
21. **Co-operation**
Pupils should be able to co-operate effectively and sensitively in groups and to participate actively in the peaceful resolution of conflicts.
22. **Social Skills**
Pupils should be able to express their views and feelings clearly and considerately in their relationships with each other.
23. **Political Skills**
Pupils should be developing the ability to influence political decisions made at local and national levels.

SOME OBJECTIVES FOR WORLD STUDIES : A VISUAL SUMMARY



World Studies 8-13

A curriculum project (1980-83) jointly funded by the Schools Council and the Rowntree Charitable Trust

World Studies

World Studies can be a subject in its own right but is more often perceived as a dimension in the curriculum. It is a shorthand term which refers to:

- a) studying cultures and countries other than one's own, and the ways in which they are different from, and similar to, one's own;
- b) studying problems which arise from interaction between different countries and cultures, for example issues to do with peace and conflict, development, human rights and the environment.

World Studies is therefore concerned with the affairs of what is variously called the global village, spaceship earth, world society. World Studies teaching is based on the belief that the world is now best viewed not as a collection of separate countries but as a system of interacting parts. It can be argued as a consequence that the school curriculum needs to be permeated by a world perspective which emphasises the interdependence of all humanity. Effective, responsible citizens in modern society need to know 'how the world works'. They also need to have a knowledge of, and sensitivity towards, other cultures and societies if they are to pursue their own interests wisely and without harming the legitimate interests of others.

Children between the ages of 8 and 13 have been shown to reach a peak of friendliness towards other cultures and to express lively interest in the wider world. Few schools however have had the chance to develop approaches for pupils in this age range.

What the Project Offers

Practical help in teaching and learning about world issues and cultural themes, including adapting the existing curriculum and planning new units of work.

- a focus on younger children, helping them to understand the wider world whilst also learning about themselves and their local environment.
- Approaches which are applicable across the curriculum and of particular interest to the humanities and social studies.
- Identification of resources that are useful and also ideas for designing one's own from readily available materials.
- Classroom activities which focus on enquiry based learning, discussion exercises, games and role-play.
- Ideas for planning school-based courses and workshops for teachers on various aspects of World Studies.
- Four interim papers and, later, a comprehensive teacher's resource book illustrating all the above points.

Project Themes

World Studies covers a wide field. For the purposes of this project, four themes have been selected which are of particular classroom interest and illustrate some of the main ideas covered by World Studies. A set of objectives and key concepts has been developed to help in planning units of work. The four themes are:

i) Getting On With Others

This encompasses relationships in the classroom, home and community and extends to consider global relationships. It focusses on the importance of communication, co-operation and the peaceful resolution of conflict. It is based on concepts such as conflict, co-operation and fairness.

ii) Learning About Other Peoples

Much teaching under this heading is done in primary and secondary schools. The needs here seem particularly to be to reject on children's existing attitudes, and to provide a model for organising work

that avoids racist and sexist stereotyping and which illustrates the links between Britain and other countries, particularly in the 'third world'. The theme focusses on concepts such as similarities and differences, interdependence and social change.

iii) **Understanding the News**

Children are very aware, via the media, of the wider world. Only occasionally however, as with **John Craven's Newsround** or **Blue Peter** is an attempt made to explain events in the news at a child's level. The work here attempts to provide a context in which the news may be more easily understood and to explore ways in which a critical awareness of the media can be developed. It relates closely to the other three themes.

iv) **The World Tomorrow**

What kinds of future would children like

to see — for themselves, their country and the world? This theme includes work on world resources and environment, appropriate technologies and lifestyles. It can relate to the local community and to ways in which desirable changes can be brought about. Some of the main concepts are: change, conflict, fairness, interdependence.

How The Project Operates

The project is regionally based in Bristol and Lancaster and has worked with 23 pilot schools through specially designed in-service courses. Currently some 40 LEAs are showing interest in the project. Many of these will be running their own in-service course in World Studies in 1982-3.

The project is publishing four Interim Papers. (See Reviews).

DAVID HICKS, SIMON FISHER

New Chairman of World Education Fellowship

The Director of Studies at the U.K. Schools Council, Professor Malcolm Skilbeck, has been appointed Chairman of the World Education Fellowship. He succeeds Mr James Porter.

Professor Skilbeck is an Australian with wide international experience in curriculum development and teacher education. He is an opponent of the 'back to basics' movement in schools and believes that a 'core' curriculum should be established for all students. The core is needed to provide a common basis of understanding and participation in contemporary society, but needs to be boosted by a wide range of subject options reflecting individual needs and interests. He has been seconded to the Schools Council from the University of London's Institute of Education where he holds the Chair of Curriculum Studies.

Professor Skilbeck says that the World Education Fellowship is important because of the need for education to transcend the narrow nationalism and the utilitarianism that

is now rampant in many western economies. 'The Brandt Report has underlined the need for nation states in the West to make drastic changes in their selfish and self-defeating economic relations with the developing world, and there are clear educational implications here which the richer countries are reluctant to face.'

Professor Skilbeck is involved with a number of international organisations and projects. He is a consultant to UNESCO's Asian Programme of Educational Innovation for Development based in Bangkok and involving 30 countries in Southeast Asia and the Pacific Islands plus China, Russia, and Japan. He was founder chairman of the Pacific Circle, a consortium of educational development agencies from the United States, Canada, New Zealand, Australia and Japan under the sponsorship of the Organisation for Economic Cooperation and Development. Closer to home, he is at present evaluating a project to improve the secondary school curriculum in Northern Ireland.

From Cynical Professional to Holistic Educator: How the theme 'Getting on with others' has worked out in a rural primary school

Mike Fearon

My interest in this project focussed originally on the theme 'Getting on with Others'. This is a vital area of school life, more often tackled indirectly in Britain through Religious Education and Moral Education. To lay bare this hidden side of the curriculum, to assess how to develop self-understanding in pupil and teacher alike seemed rash, deliberately foolhardy to an old hand like myself.

School will unfortunately always be an institution, by definition. Institutionalised life is artificial and unreal. It seemed, therefore, unlikely that any curriculum approach could prove enriching for all the children — avoiding 'winners and losers' and competition. Moreover how could an aggressive, competitive, chauvinist teacher deal with all this? Could I have to become a socialist? or perhaps a vegetarian? do more housework? go to peace marches? I mention this with shame. I really didn't understand.

Initial plans

My original plan was to develop a chicken run on the extra land adjacent to the school garden. I had repaired an old greenhouse which I had 'acquired', the aim being to use these resources as a practical activity for the children, out of which would come powerful language and number experience. The co-operation needed for these activities would develop bonds of understanding between individuals and groups. Self-enhancement games would support the main ploy and the wider community would be drawn into school deliberately and accidentally to serve various purposes connected with the practical activities.

These dreams turned quickly to delusions when the extra land I confidently expected to acquire became the subject of bitter negotiations. Attitudes far removed from World

Studies objectives such as open mindedness, justice and fairness were adopted.

The main plan was therefore put on ice. I decided, instead, to introduce affirmation exercises into the timetable: exercises, that is, to help children think more positively about themselves and to express good feelings about each other. I also planned to introduce co-operative games regularly into morning assembly. The overall topic for the term would be 'Who am I?'

The children

It is difficult to imagine that a small school in the middle of the British Lake District can have any problems or problem children. But, deprivation is not restricted to the slum areas of major cities. Grasmere is a resort. For eight months of the year the tourist industry rules. Many parents are kept busy — often too busy for their children, many of whom are new to the area. Only ten children in the Junior group can be identified as 'locals.' The other eighteen children are 'off-comers' who, to a greater or lesser extent, experience problems in settling down. There is no youth club in the village. In fact very few facilities for the young. Most winter facilities are for adult use or involvement after the season's slog. This may be overstating the case. I wish merely to emphasise that problems exist for all children regardless of how idyllic the environment may seem.

Creating the atmosphere

The most relaxed classroom atmosphere is only gained when the teacher ceases to be the 'teacher'. Dignity and authority must be replaced by natural simplicity. Many teachers strive for a natural, humane, democratic relationship with the children. Insistence upon remaining realistically human helps to create

a situation in which hostility, wariness, defensiveness, anxiety are absent. Not easy! The teacher is still concerned about academic achievement, but this must be shared — positively — with the pupils. Continued emphasis on what the child can do well does give the individual the confidence to achieve more. The removal of failure leaves the child alone with success. But success geared to satisfying the teacher only, is a pretty useless commodity. When the child has begun to understand him/herself and develops a self-image which stands up to self-analysis, the work produced becomes a child's assessment of her/himself. Satisfaction replaces success as a goal.

This is a revolution which does not take place overnight. It takes time for the internalisation of new ideas, new values and new attitudes. The process is a growing experience for teacher and children — and that is what is really most important.

Affirmation experiences: some examples

One of the initial exercises required that each child draw a picture of him or herself and paint or colour it. Then each person had to add to the picture a symbol which was important to them. Some drew musical instruments. Others drew footballs, hats, toys, pets. When everyone had finished each picture was viewed and the whole class asked to call out any positive comments about the picture shown and the person involved.

I took care to keep a light-hearted banter going on at this point. I felt some of the children were nervous (I was too!) and determined to spare embarrassment for anyone. However the response was amazing. The youngest children (7-8 year olds) were the most vociferous and said the kindest things. What could be more affirming to a girl of eleven than to hear 'Fiona has nice eyes'. An overweight ten year old boy was told he was 'a good referee'. All the comments affirmed EVERYONE. There was little repetition of complimentary epithets. The children for whom I felt considerable worry received real accolades — 'David is good at Maths', 'Pamela is kind to the Infants', 'Jacob says nice things about people', 'Briony has nice thoughts about everyone', 'Nicola's hand-

writing is beautiful'.

The lesson fired everyone's thoughts. Follow up sessions on 'My Family and 'Family Tree' led to a huge wall display. Again I was worried for the children of one parent families in the class but the suggested responses in **The Friendly Classroom for a Small Planet** to such situations worked well. Since Adam Ant's 'We are the Family' was a hit record at the time, and a favourite of the children's, his poster acted as a centrepiece for our display.

The ice had been broken to great effect. The classroom atmosphere livened up and was boisterous and happy.

The atmosphere of the daily assembly underwent changes too. One dreary Tuesday morning, when the rain was lashing down in torrents, saw the children plodding miserably into school. The assembly opener that morning became 'Building up a storm' — a co-operative group game — which led to a talk on the Christian theme 'Helping each other'. The reaction, participation and excitement surprised me and I was delighted to have a witness to the proceedings — the local rector, who had been following the progress of the affirmation work with interest. Talking later we both admitted our astonishment at the children's output as far as discussion was concerned. The participation in the game as well as their cheerful demeanour made their behaviour admirable even when highly excited.

Such activities became a talking point for parents too and later on many other adults in the village. The children responded to this interest. After all it was an affirming experience in itself.

IALAC

101 Ways² recommends a technique called 'IALAC' (I am Loving and Capable). I included silhouette making in this activity. Evaluation of such sessions is difficult. I thought I had found a way to decide whether 'internalisation' was occurring or not. Starting with an IALAC label the story is told of Fred a young child who wakes up to hear his mother shout, 'Get up! You're late, you lazy child!' This is the first of many 'put down' comments he hears throughout the day.

Each time there is a 'put down' the IALAC trip is torn, until of course it is in tatters. There is nothing left to read. The class murmured such a sympathy with Fred that I immediately asked for other examples of 'put owners' as we came to call them. Much to my chagrin many criticisms were levelled at me. Amidst puce blushes I agreed that calling people 'great lumps' was unacceptable and non-affirming. The fervour of the discussion proved that there was real understanding. The children were making assessments based on experience and expressing opinions supported with evidence.

The work on the silhouettes, which were very good likenesses, was displayed in the school hall. Each silhouette had a small label IALAC. The children showed great interest in guessing who was who — and in reminding me of my embarrassing moments and the subsequent 'put downers' which passed thoughtlessly through my lips.

The term's work included a Harvest Festival in which separate facets of World Studies were brought into the classroom. Contact with a London school has given the children at least a glance at their future partners in a multi-cultural society. Such items, however, tend rather to fade into the background.

Obviously I intend to use this dimension of the World Studies Project to greater effect in the future. I hope that this description of the transition from cynical professional to holistic educator will encourage others to take the plunge. Come on in! The water is fine!

Mike Fearon is Headteacher of Grasmere Primary School in Cumbria, U.K. He has found two books especially useful: ¹**The Friendly Classroom for a Small Planet**, P. Prutzman et al., Avery Publishing Group Inc., New Jersey, 1978; and ²**101 Ways to Enhance the Concept in the Classroom**, J. Canfield, Prentice-Hall Inc., 1975.

World Education Fellowship

31st International Conference: Hotel Shilla, Seoul, South Korea

August 9-12, 1982

Theme — Education for international understanding and peace — its role in developed and developing countries.

Speakers — Distinguished speakers from both the developed and developing world include Dr Madhuri Shah (India), Professor Malcolm Skilbeck (UK), Dr Paul Yivisaker (USA), Dr Morren (Austria), Dr Kidd (Canada). Time will also be given to group discussion and presentation of participant papers.

Organisation — The Korean Section of the World Education Fellowship is organising the conference; members and non-members from all countries are invited to attend.

Accommodation — The Korean Section is kindly providing hotel accommodation and meals free for overseas participants (i.e. for the nights of August 9 to 12 inclusive).

Fee — A conference fee of US \$50 (or equivalent) (US \$25 for students) is payable at the conference or in advance. For non-members the conference fee includes 1982 membership of WEF through the appropriate national Section.

Participant Papers — There will be opportunity for conference participants to present papers on the conference theme. If you wish to contribute, please contact the Korean Section Secretary as soon as possible, and send a detailed synopsis (or the complete paper if possible).

Language — The official language of the conference will be Korean, and instantaneous translation into English will be provided. Papers will be translated into both Korean and English.

World Education Fellowship Headquarters hopes to arrange group-travel from London. This would probably include a few days in Hong Kong prior to the Conference, and a short visit to mainland China.

Early booking is essential — please contact the Secretary, 33 Kinnaird Avenue, London, W4 3SH, UK. Tel. 01-994 7258.

If you wish to make your own travel arrangements, please register in advance with the Korean Section: Dr Hun Park, 114 Woonee-Dong, Chongno-Ku, Seoul, Korea.

The World in the News

John Burns

Most Infant and First Schools introduce the idea of 'News' at a very early stage in a child's education. This usually takes the form of relating personal incidents — initially in simple verbal form, perhaps with a drawing. Later a short story may accompany the drawing. Many children do not follow up this first involvement with 'News' until much later in their education when 'Current Affairs' may be taken. Others do not have even this opportunity.

The 'gap' has concerned many teachers for a number of years and various ideas have been tried in this school, which covers the ages 9-13. One approach to the problem that has been tried involves the use of children's television news — mainly 'John Craven's Newsround'. The children are aged 12-13, are of 'lower ability' and the groups are small. One 45 Minute lesson is available each week.

Making a start

The initial reaction from the children was not favourable. For example: 'Oh we don't watch BBC, Dad won't have it on.' 'Mum is always watching the other side.' 'It's too posh for me.'

After watching the first selected edition no one could remember any of the items and they were quite pleased with themselves. It proved their point: boring! A few allowed a little enthusiasm to show when asked to point out various countries on an outline world map. Even more joined in stopping the spinning globe and seeing to which country their finger was pointing. The news programme was considered again, taking the countries mentioned, and looking at where they could be found on the globe and on the world map.

From this shaky start the children's interest and commitment grew. To begin with only some of the items were remembered and discussion of them developed rather slowly. Drawings and occasionally notes were

also produced which, where appropriate, were displayed beside the world map and linked to the country concerned.

To start with the children were completely at liberty to choose any item from the programme for their drawing and writing. Unfortunately this approach underlined one of the limitations of using 'Newsround' for educational purposes: the inclusion of rather trivial items to maintain the interest of the children. This is not a criticism as it is necessary to include these items; the device appears to work well.

The problem was overcome by excluding certain items after discussing them. This caused some children who had formerly sought the safety of the frequent animal topics to think more carefully and to discover that they could cope with other news items after all.

Some activities

As time went by more items were remembered until the time came when all items from a programme were being remembered by most members of the groups. Discussions had also become more lively, with a little encouragement these involved all members of the groups. The importance of this discussion work should not be underestimated; each individual gained confidence to speak to the group. To maintain the right to finish relating a news story, they had to learn to organise their thoughts and to express them clearly and accurately or have the subject taken from them by someone else.

This lack of tolerance by the group as a whole for individuals who stumble can be turned to good use for a particular activity. One child starts to tell the first news item and may only be interrupted when they hesitate or make a mistake. Points may be awarded for completing a story and for taking over after a hesitation or mistake rather along the lines of a radio team game.

Once the straight forward approach described above had been mastered by the children, variations could be tried out. One alternative used was to follow through in the usual way with discussion of all topics, but then to set the children to prepare a report on just one story of the teacher's choice. While this worked quite well, especially if the children were allowed to work together, it was pointed out by the children that extra information from other sources was needed. This presented something of a problem as such a wide range of materials was not readily available within the school. However selection of booklets and newsheets from a variety of charities has now been bought and the children's ability to use these will be tested in the near future.

Another solution was to ask for newspapers to be brought in on a regular basis; both 'popular' and 'quality' papers are included with the help of colleagues. These have been used in two ways: as a simple source of topical cuttings to be used at once, and as a source of background information that has been accumulated and will be used with the booklets and newsheets.

Another idea introduced was for each individual to watch the programme and try to jot some detail that they hope no one else has seen. As first tried this involved each individual in writing down what they had seen and then each being asked in turn to recount their chosen item. This proved a very useful production as some children had no idea what to look for and has developed so that now they devise questions for each other.

What the pupils think

Feedback from the children is a vital aspect of this work and is essential if interest and involvement are not just to be maintained but increased. Casual chats with individuals are useful but group discussions can be even more productive provided that all of the children are encouraged to speak freely about what they thought of the lessons and make any suggestions they could for changes.

The most recent discussion produced some interesting reactions: general approval was expressed but many did not want 'News-

round' to form the basis of all lessons. The suggested alternatives included more adult programmes such as the Main News, 'Panorama', and 'Horizon' because these went into matters in more depth. Further discussion on this point accepted that 'Newsround' would continue to be the main source of news items as it is not too difficult to understand, it does not talk down to the viewers, it covers a good range of topics and, finally, the majority of items have a filmed report and do not just involve talking.

From a teacher's point of view a reservation on the use of 'Newsround' might be that quite often an edition contains a number of home or trivial items at the expense of world issues that can be used in class. However, in general, the programme forms an excellent starting point.

Taking things further

Future developments so far considered include the preparation of tapes of researched news stories by pupils. These could be typed up and the scripts displayed in the school foyer or included in a school magazine. As only the 'less able' children in the fourth year are usually involved in this work it is very helpful to emphasise the importance of this display. They have the responsibility of bringing the items of news that they consider important to the attention of the rest of the fourth year, indeed of the whole school, all of whom pass the board several times a day.

Finally, although this approach has proved very suitable with the 'less able', it can easily be adapted for other groups of children and, perhaps, to other programmes. The ideas have been tried with the 'more able' and have noticeably helped with problems of verbal communication suffered even by some of the most intellectually able children. All responded in a very positive way to this work.

John Burns teaches at Danesfield Middle School, Williton, Somerset. John Craven's Newsround is a daily news bulletin slightly simplified for children. It has a regular audience of 6 million.

World Studies and the Environment

Steven Barnes

When our school embarked on the World Studies Project, the majority of the children readily responded. There is an excitement in learning about other people and other cultures. My class, however, consisting of children with learning and behaviour problems, have difficulty making sense of their own world, let alone other people's world's. Their behaviour leads them into conflict with both adults and with their peers. Their first response to any disagreement is, 'You've got a scrap!'. They feel that they are failing as people, and this sense of failure has frequently been reinforced by their slow progress at school academic subjects. Quite often they will deliberately spoil the work of another pupil because it is better than their own.

The school is on an estate which has very little in the way of entertainments, civic amenities or community welfare. A few pubs, the minimum of shops, and two or three, now derelict, playgrounds. The estate is isolated; it is about four miles from the city centre and it borders on fine countryside, yet the people are not able to use either the town or the country regularly. Transport facilities are too few and often too expensive, especially for the many unemployed.

The problems of the young people in the area are fairly obvious; unemployment and boredom. Their frustration manifests itself in vandalism, aggression, and, for some, in petty crime. The younger children have little to stimulate them, many of them seldom leave the estate. They have developed insular attitudes and their view of the world and other people is generally very limited.

Obviously, the theme, 'Getting on with Others', from the project, holds particular appeal for our teaching programme, both in its social implications and in the possibility of the formation of wider and more positive attitudes for later life.



Where to start?

The immediate problems were for me 'where and how to kindle interest and start'. At first I showed a filmstrip of houses in other parts of the world. We then walked around the estate looking at the houses that the children lived in. An interesting discussion followed, during which we made especial note of the similarities and differences between the types of housing. Using the same approach, the comparison between lifestyles and cultures of others and their own, the project continued for many weeks. I concentrated their attention particularly on the third world countries: India, Pakistan and Bangladesh. We have fairly active Moslem and Hindu communities in Bristol and I thought that at a later stage we could visit the local temple and mosque, and also, possibly arrange an exchange visit with a school with a fairly large 'immigrant' population.

Up to this point the project was fairly successful, the children were relatively, if detachedly interested, and they enjoyed the

visual aids and handling of artefacts. But I felt that the whole scheme lacked life; it was just something more to be learned and forgotten. My attempts to encourage co-operation, problem solving and to explain what interdependence meant, appeared superficial. The teaching strategies and materials were giving the pupils admittedly useful, but still second hand experiences, as is most often the case in schools, and, therefore, there was the danger that World Studies was going to become a variation of Geography or History.

World Studies for me implies an important change in position and attitudes. There is a real physical distance gap between ourselves and other countries which makes it difficult even for adults to comprehend world events. One pupil aptly summed the situation up in this way, 'When someone I know gets hurt I get upset and feel sorry for them, but, when I hear that thousands of people in another country are dying of starvation I just say that's a shame, because I don't know those people.'

Fortunately, two simultaneous events have provided me with a starting point which has added relevance to the project. Firstly, a friend gave me three small trees which she did not want. Secondly, quite by chance, the class saw an unscheduled television programme about the deforestation of the Amazon, which caught their imagination and started a very lively class discussion.

'If they keep cutting down the trees we won't have any oxygen.'

'If they don't cut down the trees there won't be anywhere for the people to grow their food.'

'There won't be any animals and the world would be horrible without plants and trees.'

nature reserve?

The solutions which the children offered were both sensitive and imaginative. It became clear that they wanted to do something practical which they felt would help towards solving the problem. Someone suggested planting their own forest and stocking it with wild animals, along the lines of a big game park. This suggestion was modified and the class decided that it would be a good idea to build

some form of nature reserve. I posed several questions which made them check their initial headlong enthusiasm and involved them in the practical necessities of planning.

'Where is the nature reserve going to be?'

'Is the site you have chosen suitable for a nature reserve?'

'Who must you ask permission of before you can start?'

'If you don't know whether the site is suitable or not, who do you ask?'

'What equipment will you need?'

'What plans have you for the site?'

Choosing the site provided a very useful range of experiences. I deliberately set out as the devil's advocate; every time a site was proposed I pointed out all the difficulties. The children became quite annoyed but, gradually, they started looking for sites which overcame my objections, until finally the corner of the playing field well away from most of the school activities was chosen. Getting permission was simpler. Throughout, the headmistress has given the project full support and has made sure that the necessary funds have been available. We have also had the co-operation of the ground-staff and neighbours, whose gardens back on to the nature reserve.

To keep the enthusiasm alive, we quickly planted the three trees. It became apparent to the children that we needed a variety of tools, equipment, plants and expertise. Although, we could have bought the necessary equipment and struggled by, learning as we went, I wanted the children to experience the problems of seeking resources when supplies are short.

At this time I was very fortunate in meeting a worker on a local conservation project. She has been able to help with tools, plants, expertise and practical suggestions. She gave the project a great boost by showing a film slide sequence to the whole school, and demonstrated what possibilities were open to us. After the film show, the pupils in my class each designed a nature reserve in the selected area. We held a planning meeting and eventually the best features of the designs were incorporated.

The area of the reserve is about 300 square metres. Within this area it was decided that

we wanted a wide range of shrubs and trees, three ponds and a marsh area, a tree nursery, and various features which would make suitable habitats for a variety of plants and creatures. By foraging and approaching builders merchants, timber yards and the Forestry Commission, we were able to obtain most of the materials we needed for the physical construction of ponds, steps and fences.

Problems

There were two problems which needed consideration. The first problem was manpower for the heavier work, the second was the perennial problem of vandalism in the after school hours. A teacher at the local secondary comprehensive school had already agreed to send some sixth form pupils from his photography course to make a continuous record of progress. It seemed a useful exercise to ask him if he could also supply some manpower, particularly if those concerned were liable to be those who may also be responsible for some of the vandalism. He was very willing for some of his fifth form boys to become involved. These boys have proved a great help. The work could hardly have been done without them. A very good relationship has been built up between the older pupils and my class. They have all worked on the project co-operatively and have developed considerable pride in the work they have done. It has been very gratifying to see the older pupils take charge and direct the efforts of the younger children.

'Come on, young 'uns, take these posts over to that corner. I'll bring the hammer and wire.'

'You kids tip this earth on the pile once the buckets are full.'

This relationship had never been established between the two schools before. It seems now to be gathering momentum. Recently my class wrote inviting the pupils from the secondary school to our Christmas play.

Benefits

The Nature Reserve is now fairly well established. It is however a continually growing project. At present, alongside the three ponds

and marsh area, there are more than fifty trees growing, and soon a beech hedge is to be planted along two of the sides. For the future, it is proposed that a weather station be built and bird tables and nesting boxes be installed with pupils taking responsibility for some parts and making use of the whole facility.

My class have benefitted greatly from this approach. They have developed an interest in the natural world and through this, I believe, a more caring attitude. When I now talk about the problems other peoples have in organisation and the obtaining of the necessary materials, it certainly has more meaning for them. There has been no overnight conversion, no sudden illumination. What has happened is that there has been a slight change of attitude, which has given the possibility of a concrete and meaningful starting point from which to encourage a realistic study of the world and its peoples.

I feel that for schools in which minority cultures are not apparent, and in which there is little knowledge of the wider world, an approach through practical experience of the natural world, or through aspects of the immediate environment, can help World Studies come alive in a quite remarkable way.

Steven Barnes teaches at Gay Elms Primary School in Bristol.

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JOHN M. AITKENHEAD M.A. (Hons.), Ed.B.

Introducing Peace and Conflict to Young Children

Elaine Hicks

'Peace and Conflict' — a theme investigated recently by my class of 9-10 year olds — arose naturally out of the scheme of work we had been following: 'Man: a course of study'. This is a highly structured course, developed by the American sociologist Jerome Bruner, to help 9-13 year olds to explore the question, 'What makes people human?' The course is supported by a series of colour cassette films, and it was the second one on herring gull behaviour that was the starting point of our work on peace and conflict.

In this film the children observed the everyday life of a herring gull, and its many different behaviours. But there was one scene in which a gull invades the territory of another, and a fight results. After watching the film the questions 'Why did the gull fight?'. How do herring gulls avoid fighting?' were asked. After discussing gull aggression we began to think about human aggression, the similarities and differences. 'Do herring gulls fight about the same things as humans?' Finally, we asked the question, 'What causes people to fight each other?'

Observing others

To help answer the question, the children, with the agreement of the Head of the Infant Department, went to observe the reception class. Three or four children at a time armed with their pencil, clip-board and question sheet, sat very quietly watching the infants during their free play period. The observers made careful notes on their sheets. One child worried that the infant children's behaviour would be influenced or be changed, because they would be aware that they were under observation. In fact the five year olds carried on as usual, absorbed in their world of fantasy, though they did occasionally involve one of the onlookers in their play. In the course of the afternoon conflicts, both arguments and fights, did spring up and die



down quite naturally. Some children found these incidents more difficult to spot than others. But, overall, the work was extremely popular with all my class, and I often had difficulty persuading them to return to their own classroom!

Back in the classroom the information gained was pooled by everyone. A picture of the main causes of fights in the reception class was constructed by recording the number of incidents as a tally under general headings such as insults, hitting, possessions, and so on. A graph was made of the results.

Looking at themselves

The children then began to think and write about themselves, about times when they themselves had been angry. They wrote about their own fights. Who had been involved? What had caused the fight? What had happened next? How did the fight end? They also wrote about a time when they had felt like fighting but had managed to control themselves: What had they done to avoid conflict?

Some of these ideas were developed further using drama. The children were given the task of setting up an 'everyday' conflict situation. Most children chose an incident set either at home, in the local park, in the playground or in school. They then had to work out how they could solve their problem. Most scenes were in fact sorted out by the introduction of an authoritative figure such as Mum, Dad or teacher. However, one group did manage to solve it between themselves through co-operation. This provided a real lesson on how to restore peace without calling on outside help.

Conflict in the wider world

So far, the approach taken in studying peace and conflict had been from the personal point of view. The next step was to look at conflict in our local area. The school is situated in St Pauls, Bristol. Many of the children had witnessed the riot that had taken place on April 2nd, 1980, and which, at the time of our study, was again in the news because the people arrested were now up for trial. I gave those children who wanted to, an opportunity to write an account of what they had seen on that day, what they thought about the whole incident and how they thought the riot might have been avoided in the first place.

After this piece of work we looked at conflict in the world. In a discussion we briefly touched on a variety of situations that the children had been made aware of, mainly through watching the news on television. The aspects on global conflict mentioned by the children included El Salvador, South Africa, Afghanistan and the Iran/Iraq situation. With more time available it would have been interesting to take one of these situations and explore it more thoroughly, but we had spent about five weeks on the work so far, and it was unfortunately time to round everything off.

We decided to present all the experiences and information gathered to the rest of the school in the form of an assembly. Some children acted out their drama sequences, others read out their accounts of 'The Riot', while others said their own made-up prayers asking for peace, not only amongst them-

selves, but in the local community and throughout the world too. In this way we were able to share our findings on peace and conflict with the whole school.

Elaine Hicks is a teacher at Cabot Junior School in St Pauls, Bristol.

Peace Education Network

The Peace Education Network was launched at a conference in June 1981, which was attended by two hundred people — teachers, researchers, community workers. They invite you to join with them in promoting the Network, sharing in its resources of people, practical experience and information.

The Peace Education Network aims:

- a. to provide for communication amongst teachers and others wishing to make education a force for peace.
- b. to provide practical support for such individuals and local groups.
- c. to promote peace education among the public at large.
- d. to promote links with those similarly involved in other countries and with related concerns.
- e. to promote research and development in the field of peace education.

If you are interested, please write to: The Membership Secretary, Dr D. W. Hicks, Centre for Peace Studies, St Martin's College, Lancaster, LA1 3JD.

Members receive a list of other members, the Newsletter, a list of local teachers' groups and notification of relevant meetings organised both by the Network and others.

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Religious Education and World Studies

John McConnell

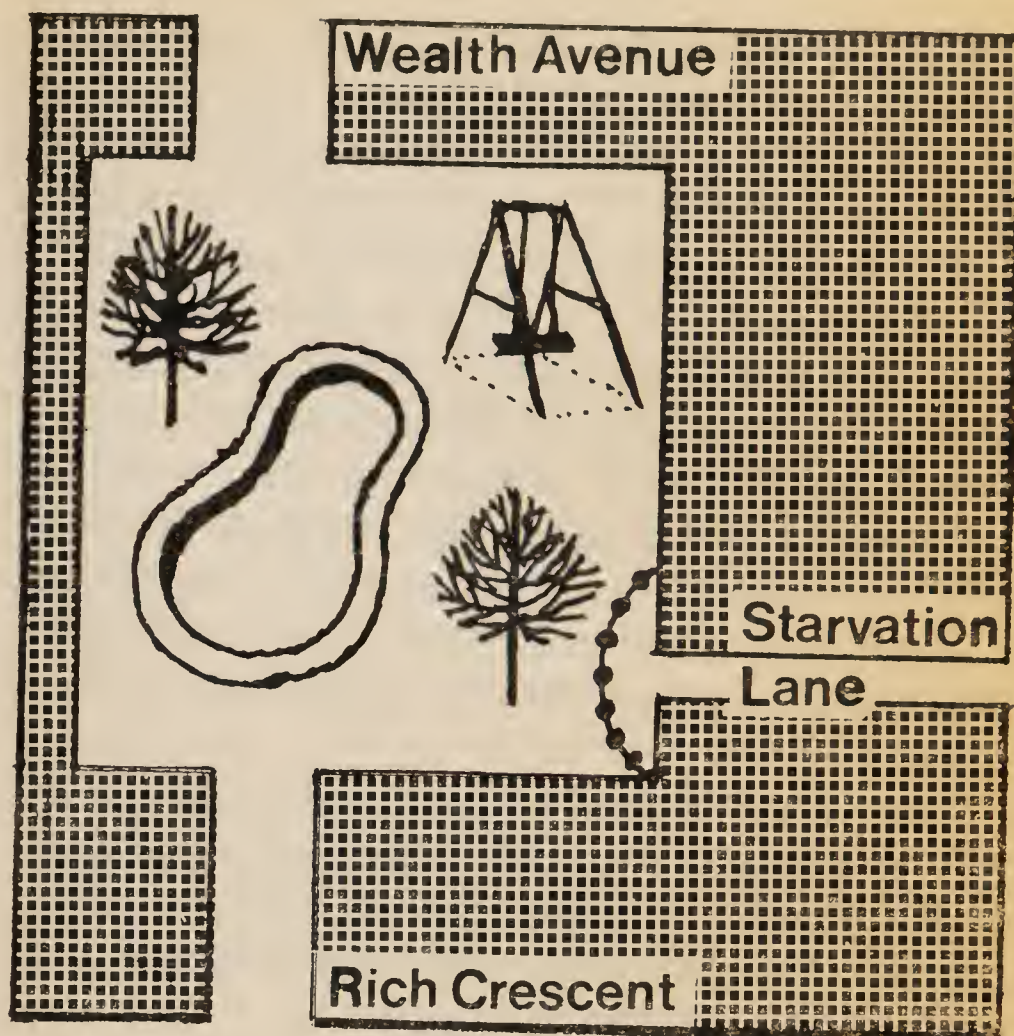
broadly my aims in teaching Religious Studies are:

- a) that pupils learn about the beliefs, teachings and ways of life of world religions, especially their own Christian background, and
- b) that they explore their own feelings and attitudes towards these and towards important issues in life: personal, social and global.

As any Religious Studies teacher will know, the inclusion of global issues is not an artificial jump because, first, television has effectively shrunk the world and made its problems more immediate and, second, religious ethical values apply to human behaviour at all levels. To talk of Jesus' teaching on love and peace-making between individuals and to neglect the arms race is to ignore an area which twelve year olds will certainly pick up and query, if the teacher does not.

It is, perhaps, easy to forget that the world is not simply a globe — it is a lived world. The individual, the child, is its living centre, it is we who know it, who suffer and enjoy it, and only we who can transform it. To be suffering and feel unable to even begin to help is deeply frustrating: worse than that, motivated indifference is an inhuman but all too common response to the glut of videoed disasters which impinge on the child's mind. Thus my concern for children from a Religious Studies point of view is that they learn to appreciate the facts from as objective a standpoint as possible, and that they have confidence in offering their faith, conscience, wisdom and effort in making the world a better place.

The world as we live it, however, is not a place where ideals produce magical transformations. As a world community we have roughly one third of the population starving, a third on the poverty line, and the remaining rich third spending much needed re-



sources on the technology of death. We are riven by fear, distrust, greed and unbelievable callousness which have in one way or another blocked any comprehensive solution. Were the United Nations to have the support and finance devoted at present to the national security of a handful of countries the world would be an altogether different place. What we suffer from are the unfolding implications of our own attitudes to other individuals, communities and to life itself.

To summarise: for the future the world needs generations who see themselves as part of a world community, and for whom international exploitation, aggression and indifference are as intolerable as they would be amongst one's own family or in one's own village. Being passively well-informed is not enough: in a world with such good communication of problems and such lack of resolution in solving them, some sense of practical responsibility is surely needed. In short, humanity needs children who care and want to help set the world aright.

The Arms Race for twelve year olds:

World Park

Since, at the Lakes Secondary Comprehensive School, Windermere, we run a Social Studies course for the older pupils (4th and 5th years) in which we cover issues relating to personal and family life, citizenship of our society and of the world in an informative way, the work I do with younger pupils in the 2nd and 3rd years is focussed primarily on the development of responsible attitudes rather than on the acquisition of information. The following activity aims to give children a framework within which to think about world problems and involve themselves in seeking solutions at a level relevant to their own experience of playground relationships. The aim is not to turn out pacifists or militarists, but to encourage pupils to consider their own attitudes and the implications of these in a constructive way.

The scene is set in World Park (WP) with trees, flowers, a pool and some swings. Three streets lead off: Rich Crescent (RC), Wealth Avenue (WA) and Starvation Lane (SL). I always draw a map:

World Park is the world in its abundant potential, with enough for everyone's needs if managed well. WA and RC represent the rich third of the population while the third world is pictured in SL. Conditions there are poor and access to the park is limited by a fence. Inequality of wealth and potentialities for development may be explained here: children should be reminded of course that this division symbolises world resources and not land area.

Children in RC and WA, far from enjoying their disproportionate share of the park, are almost afraid to go into it alone. Distrust, lack of friendly communication and rumour have led both communities to form gangs for protection and, though neither side really wants a showdown, each feels it must appear tougher in order to frighten off the expected attack. At first stones are collected, then heavier and more dangerous sticks are brandished until, as we join the story, one side has managed to obtain knives. The question: 'What will the other side do now?' plunges the class into the inevitable logic of the arms race: the aggressive reaction to fear and the

brinkmanship of threat and counterthreat are both closer to their experience than ours, and they can be encouraged to involve themselves fairly fully in the model. One can project the same principles out to the international situation and explore the instability of the arms race with each side developing new and more dangerous weapons all the time.

The next question: 'If they continue how will the story end?' gets children to think of the injury and destruction which will result when a fight inevitably starts. I always ask them to draw what World Park would look like and this brings out the desolation of war, with bloody corpses, broken barricades made from the trees and swings and so on: one little girl simply drew trampled flowers. At this point one can refer to the destructiveness of modern weaponry, and photographs of the devastation of, say, Hiroshima are useful.

Asking how the fight might start stimulates a more imaginative response than most of us could give: children know the lore of playground conflict. One boy even said: 'It would probably start with one side wanting to get in while it was stronger', which is a lesson that governments have not properly learned yet.

The question of peace-making is the most delicate and must be raised in an open-ended way. One must walk a tightrope, on the one hand not telling the children what they should think while on the other hand refusing to allow solutions which implicitly shelve responsibility, like 'Call the police' or 'Let them fight it out'.

The essence of the exercise is that the child sees himself or herself as part of the situation — as one who may suffer if anything goes wrong and as one who must do something if anything is to be done. If a police force is suggested, then ideas of how it could be set up in such a way as to gain the respect of both sides must be advanced. The question posed is: 'If you were there, in one of the gangs, what would you do about it?' It is often useful to have a class brainstorm solutions at this point, in which suggestions are made but not criticised, followed by discussion of the results.

Inclusion of Jesus' teaching on peace here

— of self-critically making one's own errors good; of returning love for hatred and praying instead of nursing grievances; and of directness in settling disputes — ensures that its treatment will be neither sentimental nor dismissive, but realistic and relevant.

After discussion I ask them to write an essay on what they would do: one girl had both sides standing around a bonfire and two by two they threw their knives and sticks into the fire. This is a theme that crops up in many formulations. Many, however, want to retain some weapons 'just in case'. A few are purely pacific, suggesting weapon-dumping and gift-making, while many believe the best solution lies in a stable balance of strength. Children know from experience the value of friendship and always bring this into their recipe for lasting peace: 'None of it is any good unless they make friends one child said. Terminology of multi/unilateral disarmament, deterrence, and confidence building measures may be explained here.

The last lesson is aimed at developing a positive image of peace. What can peace mean for people? I try to give a hopeful and imaginative ring to the introduction, for the class will already have the impression that peace is just the absence of fighting. 'What can they do, if they succeed in making peace, that they could not do before?' is my question and it elicits all sorts of ideas from building a boat together to sail on the lake, to playing football. Most importantly, the children often realise for the first time that there is an area of World Park they have forgotten about — Starvation Lane — and the vista of world development catches their imagination like some long forgotten garden. It is useful for them to draw the scene in WP one month after peace has been made: boatbuilding and games are in progress and the fence and sign keeping out Starvation Lane children are down and hopefully put to better use.

The advantages of such a model are that it mediates between the real world and the child's own experience, and that s/he can become fairly fully involved in the action. The danger is that the teacher inescapably builds his or her own perception of the world into the model and may thus unconsciously distort the reality — but that is a risk of all

teaching: one must be as unbiased as one can.

Comparative religion, ecology and peace

Comparative religion already has a world dimension in its subject matter but relevant themes may be emphasised as well.

When looking at the first creation story in Genesis the stress on humanity's stewardship of the world can be drawn out with projects on our own responsibility to the environment — whether we treat it with creativity and care or through our greed and negligence desolate it for future generations. In this connection the values of the American Indian reveal some of our ecological blind spots and provoke much discussion.

When studying Hinduism and Jain ethic of 'ahimsa' — restraint from injury — and its more positive expansion in Gandhi's concept and political practice of satyagraha — truth force — lead naturally to questions of whether the end justifies or is conditioned by the means, of the practical power of non-violent action. 'What situations closer to home in our own time could have been resolved non-violently?'. Children's sense of right and wrong and their realistic approach to conflict ensure interesting sessions.

Martin Luther King as an example of unyielding Christian witness helps children get away from the misconception that meekness is weakness, and intimates how meekness may indeed inherit the earth. His concept of Christian love as 'creative good will' and the power of his speeches sheds a vibrant light on Jesus' teaching.

While teaching about Buddhism the king Asoka can be mentioned, who underwent conversion amid a bloody imperialistic career and thereafter tried to put Buddhism into social practice even to the extent of establishing a free health service and strict rules for killing animals. His empire flourished and neighbouring states were anxious to be included.

Close to the centre of the Tibetan wheel of life are a cock, a fig and a snake — symbolising greed, delusion and hatred — which give momentum to the wheel of suffering. All are selfish and it is part of Buddhist psychology that if this selfishness is removed

then greed becomes generosity, delusion becomes fair-mindedness and hatred compassion. This can be used in discussion of good and evil at personal, community and world levels and is particularly relevant to the self-awareness of children.

In conclusion, religious studies applies naturally to the wider world, where personal and local issues have clear parallels. It is crucial that children should be asked, and helped, to reflect on their most basic attitudes to life, and not only for their own benefit.

Present attitudes of faith or cynicism, compassion or selfishness, generate their own futures, send out their own ripples. Better that children grow into our shrinking world with hope and enthusiasm than that they continue to build the same blind edifices and find themselves suddenly entombed.

John McConnell teaches at the Lakes Comprehensive School in Cumbria. He is shortly to take up a post as peace education worker with the Society of Friends in London.

World Studies in a Multi-cultural Society

**September 3-5, 1982
at Westminster College, Oxford**

This important weekend conference organised by the World Studies Teachers Education Network aims to enable participants to share experiences and develop ideas about multi-cultural education and world studies in schools and colleges; and to produce guidelines and recommendations for future development.

Programme:

Friday evening: Group discussion of key-note papers by Bridges, Henfrey, Phillips and Richardson.

Saturday morning: Case Study Workshops.

Participants attend two workshops which include the following as topics:

New history teaching materials; Classroom activities for 8-13 year olds; Alternative futures; Views of 5-8 year olds; Multi-cultural perspectives in rural areas.

Saturday afternoon: A two hour session devoted to discussion, by a panel, of issues raised by the conference participants concerning the keynote papers.

The Panel:

David Bridges. Co-ordinator, Inservice Education at Homerton College, Cambridge. He lectures in the philosophy of education and curriculum development. Recently a worker with the Cambridge Accountability Project.

June Henfrey. Senior Lecturer in Caribbean Studies at Bradford College. Previously worked in education and community relations on Merseyside. Researches in Caribbean language and literature.

Trevor Phillips. Has been a researcher and reporter for London Weekend Television's 'Skin' programme. He is to produce a magazine programme for the Caribbean community for the new 4th Television Channel.

Robin Richardson will chair the session. He is adviser for multi-cultural education for Bedfordshire. Previously Director of the World Studies Project.

Saturday evening and Sunday morning:

There will be opportunities for informal conversation and also more formal attempts to create groups of people who will be interested in working together in the future.

The participants: Numbers are limited to 100. The conference is for teachers, lecturers, advisers and all involved with initial or in-service education in world studies and multi-cultural education.

The cost: £24 covers meals and accommodation from Friday tea to Sunday lunch, as well as conference papers, which will be circulated by 30th June, 1982. A deposit of £5 secures a place. The balance is payable by 30th July, 1982. Applications:

Mervyn Powell and Hugh Starkey
Joint Secretaries, WSTEN,
Westminster College,
Oxford OX2 9AT.

What British children think and feel about other countries and cultures — some first hand impressions

Teame Mebrahtu, Ethiopia

It is now almost two years since I started running a Rowntree Trust sponsored project in and around Avon, in the West of England. The project has two major dimensions: talking to primary and secondary students about the Third World, and 'educating' public opinion. Broadly speaking, it assumes that peoples (and pupils), whatever the colour of their skin and wherever they are, matter, as an end in themselves and as the building stones for a new international economic and political order. The project is entirely consistent with the leading principles of the Brandt Report. However, it is pragmatic enough to realise that preaching 'mutuality of interest' alone is not going to break down stereotyped thinking, expose myths of racism and demolish the invisible walls of prejudice.

Teaching approaches

The teaching techniques I follow, like the themes I deal with, vary from school to school and from one class to another within the same school. Running a project on these lines is by no means easy. For a start, it means being knowledgeable about issues like how many babies are born every hour of the day, how long and how fast a swarm of locusts can fly non-stop, and why or where Sebastian Coe ran the Oxfam mile. For another, it implies that one has to adopt an inter- or multi-disciplinary approach, if one is not to lose sight of the fundamental concepts one aspires to help the school inculcate.

My general approach is to start from topics or issues that are local and particular and gradually move to the global and general. My experience suggests that primary school children, when learning about world development issues, can understand the concept and practice of interdependence better if they are first helped to see how life in their

local district is influenced by co-operation between people, how the urban and rural areas depend on one another and how a specific aspect of life in their homes or communities (for example, drinking hot chocolate or selling tropical fruits) is closely related to the life of other peoples in far away lands.

Whilst discussing the symptoms and causes of 'underdevelopment' in these lands (the 'third world') it seems important that teachers do not attempt to conceal the rather harsh realities of life there. On the other hand, I suggest that the accent is put on the positive and constructive, as opposed to the divisive or inhibitive, aspects of culture, lest the children fall into the trap of generalisation (e.g. 'in Bangladesh people earn 25p a day') and stereotypes about these countries are reinforced.

If my experience is anything to go by, encouraging the use of simulation games and other active methods designed to motivate children in the 8-14 age group to interview foreign visitors, look up items in reference books, keep up files of facts and events, and so on, may prove quite useful. But, whatever methods and approaches are used, they must be based on the assumption that learning, as someone said, is more like lighting a fire rather than filling a petrol tank. Not only should the content and methods adopted be appropriate to the children's age and ability, but these should also contribute towards the inculcation and understanding of concepts like sharing, caring and getting along with other people.

Three levels of awareness

One way of discussing what children think and feel about third world countries is by basing one's impression on the level of global consciousness they manifest, either in their

writing or speech. As is to be expected, this level of consciousness can appear in different forms, but it implies seeing the members of the Family of Man as having common human needs and the right to the basic satisfaction of those needs. This awareness varied from school to school and from class to class. However, at the risk of a very high degree of generalisation, we can identify three rather distinct levels: high, medium and low.

Those in the first category are usually children who are taught by teachers with work experience in the 'third world' or who have contacts with friends or relatives there. Their high level of global consciousness is reflected in their responses to open-ended questions like: 'What are some of the things you would like to see changed in this world?' This specific approach has elicited a variety of interesting ideas, of which the following are only a few:- 'If I was rich, I would give money to all the starving people'. 'I would not allow a World War III to happen'. 'I would ask many of the fatties in our country to reduce their eating habits and send what they saved to the starving people in India'. One boy wrote: 'I feel very sorry for them because I know what it feels like because I had to starve for a week because we did not have any money'. Broadly, the thinking and feeling of many children in this category seems to have been epitomised in the first stanza of a poem by a 10 year old girl who wrote:

"The way they are dying
I feel like crying
To see the skin and bone
On children so forlorn."

The depth of this awareness suggests that many primary children are well able to cope with World Studies. It certainly leads one to question the rationale behind limiting the boundaries of the primary curriculum to the 'here and now' or to the local community. Unfortunately, (and even perhaps to the satisfaction of those who advocate the 'here and now' approach) not all children in the 8-14 age group are either willing or ready for world development studies. For example, at the opposite end of the spectrum, one finds a comparatively small number of children who suffer from a very low level of global consciousness. These, many of whom are above

13 years of age, appear to be strongly influenced by the obstructive nationalist concept of 'la patria' and are predisposed to pejorative views. Accordingly, they appear to feel rather strongly about the presence of ethnic minorities in this country and are prepared unequivocally to state that 'England is for the English'. They also tend to associate being white with being intelligent and creative. In their opinion, third world countries are those which a) are inhabited by people with 'thousands of kids' 'with many superstitious beliefs' and who 'always seem to be at war', b) depend on aid from better-off countries, c) have 'incapable governments' and 'corrupt leaders who lead the common people like sheep', d) have a population possessing a 'distinct lack of intelligence, noticeable especially in the simple way of life that they lead'. For this group of children, rice is the staple diet in the 'third world', the majority of the people in those countries are black, live on the streets or in mud-huts, and 'excrete in same water as they wash in and drink'. In their hierarchy of morals and values, being black is being bad ('They are all cannibals') and is equated to leading a 'very primitive form of life'.

In between these two extreme categories lies the group of children who find it hard to form their own opinions regarding what really goes on in the third world and whose commonest reply to questions about these countries is 'I do not really know'. This uncertainty is manifested in their written work which is full of contradictions and confused remarks. To a good number of children in this group, 'Africa is a big country'. 'The "third world" countries I can think of,' one of them wrote 'include Africa, Uganda, parts of Asia and Cambodia'. To others, not only is their country the centre of the world, but it is the world itself. As a nine year old boy who set out to count this country's blessings pointed out '. . . our world has food and many clothes . . . hospitals . . . plenty of money . . . TV at home . . . and our world has dinner in school'.

One interesting feature of these children is that they are usually prepared to learn if the teacher is willing to start from where they are and not on any account to ridicule them. 'Is it

true' an 11 year old asked, 'that lions and cheetahs roam around the streets in Nairobi?' . . . Perplexed by the difference of seven years between Ethiopian and Gregorian calendars, an eight year old girl asked whether she would be one year old if she went to Ethiopia. When they were asked to guess as to whether the British were the first to give the giraffe its name or whether it got it from one of the African languages (in the Tigrigna language it is Zeraff), many of them replied it was the British or the English. But, when reminded that Africa is the natural habitat of that long-legged animal, they were prepared to consider the other possibility. But my limited experience suggests that this degree of preparedness to learn does not necessarily lead to learning. For instance, even after explaining the fact that there are about 200 languages in Africa and that we should not generalise, some children (especially the younger ones) kept asking me . . . 'please say something in the African language').

Obviously, a lot of what I have said here is partial and subjective, since it is based on my selective impressions. There is also the danger of deducing anything definitive about what children feel and think about other countries and cultures from isolated reactions. Nonetheless, it is my observation that the aim of helping the children develop their ability to empathize with other people is greatly helped if the school has a Head and staff who rate this aspect of education highly. Moreover, so long as the mass media continue to maintain their often one-sided 'euro-centric' approach and so long as both the higher and lower levels of education fail to give the global educational perspective the attention it deserves, the argument that schools are 'colour-blind' and that young children are racially oblivious may prove difficult to maintain.

If some of the widespread misconceptions about other countries and cultures alluded to above are to be rectified, and if the curriculum is really to reflect a sympathetic understanding of the different cultures and races that now make up British society, some fundamental changes appear to be necessary, both in schools and in society at large.

Many educational solutions can be sug-

gested and implemented. Certainly, at the risk of repeating platitudes, schools should, in spite of their evident limitations as agents of fundamental change, be striving towards the creation of a just and humane world order in which 'mutuality of interest' between the rich and the poor countries does not remain, as is the case now, a kind of Faustian deal that inevitably favours the former.

But, when all is said and done, what children know, think and feel about other countries and cultures strongly reflects the knowledge, thought and feelings of adult society at large. It is there that the biggest questions still remain, and it is surely not enough to hope that changing the schools will answer them satisfactorily.

Review

The Way we Live Margot Brown and Marieke Clarke
Oxfam Education Department. ISBN 0 85598 048 6.
1981. £1.95 per pack.

This is a series of half a dozen packs intended for children aged from 8-12. Each pack contains twelve coloured slides — up to date, and mostly taken by Oxfam field workers on the spot in the Indian sub-continent, West Africa and Indonesia — accompanied by pupils' and teachers' notes, which include informative resource lists and suggestions.

One can but admire the clear printing as well as the very direct manner of presentation and highly professional exploitation of the material. The authors properly limit themselves to their title '**The Way We Live**', with comparisons. They are concerned with clothes, children at work, children at play, homes, transport and crafts, and have not attempted to treat of the history of the areas, nor its architecture nor its products.

Yet the themes can be extended into the past and used to help pupils to appreciate the diversity and ingenuity of man's response to different environments. The authors point out that many school text books represent the world of Europe and North America as modern, while the Third World countries are said to be backward. 'The reality is much more complex' they say, 'for rapid technological change is taking place alongside traditional practices': the packs do not only deal with the very poorest, but highlight disparities.

By recommending an enquiry approach it would seem that the authors succeed in their aim that children should consolidate their skills of observation, recall, analysis and recording as well as be sparked off on creative work as a result of the images shown and discussion of them. There are many suggestions on how to bring this about: hence the professionalism.

Antony Weaver

World Studies' Progress

Peace and World Order Studies: A Curriculum Guide

Transnational Academic Program/Institute
for World Order, New York, 1981.

World Studies Journal Vol. 3, No. 1. Autumn 1981.

World Studies 8-13: An Introduction to the Project.

Interim Paper 1.
Schools Council/Rowntree Project.
Schools Council, 1981. 50p.

**World Studies 8-13 Curriculum Planning,
In-Service Work & Dissemination. Interim
Paper 2. Schools Council/ Rowntree Project.**
Schools Council, 1981. 75p.

**World Studies 8-13:
Some Classroom Activities.**
Interim Paper 3.
Schools Council/Rowntree Project.
Schools Council 1982. £1.00.

The literature listed above, and reviewed here, provides a practical and theoretical guide to what could become one of the most significant curriculum developments for the middle school age-group since the advent of environmental studies. And it is not without significance that environmental issues are linked closely with at least one of the themes which form this programme.

In a sense the TAP/IWO contribution represents the least value from the standpoint of the hard-pressed teacher, but its three introductory essays furnish what for many would be an essential theoretical platform on which a classroom edifice can be built. For cisatlantic tastes it may well be too cluttered with jargon, but the reader is encouraged to persevere in the knowledge that important points are made in defence of the global perspective in education to which most New Era readers would subscribe.

The three essays by Preiswerk, Falk and Weston deal respectively with the relevance of people to International Relations, contending approaches to World Studies, and means for implementing a curriculum design. One salient point from each stand out for the reviewer.

In his first essay Preiswerk fleshes out the argument raised by Burton in '**World Society**' as the 'billiard-ball' model of international affairs where only the externals of countries are in contact while the lives of the majority remain unchanged, and advocate the 'web' model in its place. What Burton calls the frequent contacts between individuals Preiswerk graces with the following.

'From the narrow perspective of interstate relations, they (world order studies) have moved to inter-groups, intersocietal relations, taking into consideration the role of units left outside of the classical study of international relations mainly because

such units have no status as recognised actors under present international law.'

World Studies 8-13 clearly supports the view that people matter.

Falk's essay exemplifies, in its analysis of world order studies, the conservative — liberal — radical spectrum well known to World Studies' students. Those with an anti-jargon disposition should avoid the earlier pages, which contain such gems as 'authoritarian output of a growth maximisation and equalisation input in a variety of third world contexts' and rejoin the argument on page 37.

The third essay develops the theme of an educational response to the world analysis of the two previous writers and if readers are restricted to one essay, this is the one to read.

The remaining pages of the book (from 80-348) give 64 examples of world studies syllabuses under the headings General Overview; Alternative World Order; International Organisation and Law; Peace; Economic Development and Well-Being; Human Rights; Ecological Balance; Culture, Community, Values and Change; Teacher Training. There is also a section on resources and organisation. The appeal is therefore mainly to N. American readers, who will certainly find a wealth of exemplary material and fruitful ideas.

Readers in U.K. will also be stimulated by these introductory essays; but even more so by the three Interim Papers so far published by the World Studies 8-13 Project. Additionally the World Studies Journal gives a valuable collection of articles from the directory of the Project by way of introduction and from a range of teachers and education officers who have been involved with primary, middle and lower secondary school teaching. This Journal, together with the Interim Papers, should find their way rapidly into staff workbooks of schools who lay any claim to be presenting a relevant curriculum for their pupils.

From Interim Paper 1 we learn that the middle years are increasingly seen as a crucial period. In many respects it could be argued images have already formed and prejudices already become hardened. (Wit-

ness the two examples quoted in the early chapters of Jeffcoate's **Positive Image**). So the inclusion of a world dimension in schools at this age needs hardly to be defended. In the world of the classroom, however, there are legions of blinkered teachers who still must face the realities of a changed world. It is for them that this paper has most value.

Paper 2 again underlines the theoretical justification for World Studies, particularly in the context of current curriculum debates. It further demonstrates how the ideas of World Studies can be sown with a particular pattern of in-service course set out in **Debate & Decision — Schools in a World of Change**. Specific courses are outlined.

The final paper published to date deals with what to do in the classroom. The four project themes: getting on with others; learning about other peoples; understanding the news; the world tomorrow; comprise the structure of the booklet and various classroom activities, ideas to try, references and resources are given as a practical guide to teaching.

It would be easy to recommend this paper alone for its potential to open the world vision of young pupils (and their teachers!). Obviously it will stand as it is. But more importantly it should be seen in the context of the wider work of the project — its theoretical approach to world issues, the in-service education of teachers — and not just tips for teachers.

The interim Papers are available from either of the following addresses.

Dr David Hicks,
Centre for Peace Studies,
St Martin's College,
LANCASTER, LA1 3JD.

Simon Fisher,
World Studies Project,
12 Fairfield Road,
BRISTOL, BS3 1LG.

Colin Harris

Position Paper: US Section response to major changes in the US Government economic, social and foreign policy

WEF History and Values

This WEF Position Paper is a response to the overwhelming demand by members of the WEF US Section at the Annual Meeting, in Boston, March 5-7, 1981. Members and officers expressed anxiety and uncertainty in response to political and social changes being initiated in Washington, D.C. Areas of special concern include power politics in foreign policy, the extension of nuclear war weaponry, weakening of environmental protection, budget cuts for human services and the arts, a business view wherein poor people lose critical life-sustaining supports.

The World Education Fellowship in the United States, as in other countries, is non-political and non-religious. It is devoted to the development of human beings through education in a context of understanding and fellowship.

WEF emerged out of the holocaust of the First World War, at a meeting of European and English educators, in Calais, France. Disillusioned with the educational systems of their day which had done little to prevent war, they sought through education to substitute international understanding and co-operative solutions to national and regional problems for suspicion, fear, and competitive armaments among the nations.

From its earliest days the Fellowship has concentrated on seeking to assure for every child an opportunity to develop individual potentialities to the fullest, within the relationship of friendly, supportive school communities in a climate of world awareness.

The founders called for the development of schools and higher institutions concerned with human values in the teaching of history and literature; methods of experimentation in teaching both the skills and bodies of know-

ledge; the dissemination of new scientific knowledge. Creativity and self-awareness were to be sought in the arts. They called for the development of education everywhere as an adventure in living and learning to replace emphasis on education as accumulation of knowledge comparatively unrelated to events in the actual world.

These people of vision conceived of 'a new education' which would develop responsible and creative people. The name chosen for their movement was 'The New Education Fellowship', not the World Education Fellowship which it has now become, in fact as well as in name. It is interesting in this connection to note that the English Fellowship Section has preserved the original name to this day.

In England, the continued emphasis on the New Education Fellowship has seemed, over the years, to have preserved the 'cutting edge' conceived by the founders. English members have continued the struggle against outworn and stultifying aspects of education; conventional testing devices, invidious social and class distinctions, knowledge and skills unrelated to present-day needs. They have furnished leadership in the development of comprehensive secondary schools, emphasis on the creative arts, the 'open school' and curriculum experimentation.

In the United States two of the internationally known leaders of what was then the New Education Fellowship were Carleton Washburne, and Harold Rugg of Teachers' College, Columbia University. Washburne's work while at Winetka, Illinois, was in the forefront of the scientific movement in education in his studies of the teaching of basic skills. Rugg promoted the 'child-centered school' idea. The primary concern of each

was the personal development of 'the whole child'.

As one looks back between the two world wars to WEF beginnings, the philosophy of John Dewey as interpreted by such teachers as William H. Kilpatrick, at Columbia University, and Boyd Bode, at Ohio State University, undergirds the development of the World Education Fellowship in the United States.

We are Citizens of One World

It is apparent that all people are citizens of one world. The sights and sound of political upheaval in Poland are brought into the 'living rooms' of all countries allowing freedom of expression. The attempted assassination of a president, a Pope and the killing of Sadat have led hundreds of millions of people to experience the unbelief and horror called forth by such attacks.

All Life Experiences Affect Education

New knowledge of human development has confirmed the earlier WEF belief that the growth and development of people everywhere are nurtured, or not nurtured, by the quality and quantity of food consumed, the home and neighborhood environment, public information media, the nature of political and economic ideas and practices.

Education, thus fundamentally interpreted, requires that World Education Fellowship members be concerned with the quality of social life and participation as citizens in improving community living as well as in the making of public policy.

Fellowship is a Way of Life

Teachers, parents and citizens who are WEF members meet in small groups, or Chapters, in each country. They come together at yearly national meetings and hold international conferences in different countries every two years.

In their home communities WEF members with international backgrounds join parents and other citizens in supporting school programs and curriculum changes which develop international themes in classrooms and student activities. **The New Era**, our Fellowship magazine regularly reports such activities.

We are thrust into the responsibility of becoming world citizens. Teachers become increasingly aware that the acquisition of knowledge about other peoples of the world is not enough. The emotions of children, youth and adults must be reached in the development of a world outlook which values human beings wherever they may be. WEF as an organization has in a number of countries given leadership in experimental programs which have led young people to explore the world guided by WEF members in countries visited.

The Fellowship, as an organization, is a member of the United Nations Non-Governmental Organization (NGO). New York Chapter members regularly attend and report to the Fellowship co-operative peaceful efforts of member states to deal with many common problems through accommodation and agreement rather than through the threat, or use, of the superior power of members states.

Through working together in local groups, student fellowships, pupil teacher exchanges, friendships begun at national and international levels, WEF members explore together perceptions and feelings. They respond to each other as people who seek to conquer the barriers of space, culture, race, nationality, age and financial status.

Preserve and Extend Human Values

All the world's a stage on which we play our parts. The welfare of people at home is now inextricably linked with the welfare of peoples abroad through interlocking requirements of communication, commerce, finance and cultural interchange. An expanded conception of education requires the improvement of society along with educational institutions. The common need for world peace necessitates continuous efforts by all governments to solve world problems through co-operative efforts rather than by unilateral action and the threat of economic or military force. John Dewey's philosophic wedding of science and value unites WEF purposes with methods required for achieving them. In World Education Fellowship we play our roles as best we can, wherever we may be, seeking the improvement of education and the human condition surrounding us.

Working Paper: A WEF Self-Education Programme for Participation in Social Change 1982

Use the Problem-Solving Method of Inquiry

In a time of major uncertainties the World Education Fellowship is in a unique situation. From the beginning of our movement teachers and administrators in an increasing number of countries have sought to develop curricula at all educational levels in terms of concern for the welfare of the peoples of the world.

We are educators who have some knowledge of the techniques needed in searching for solutions to problems. In the United States the philosophy of John Dewey states both the basic democratic purposes of seeking the growth and development of each individual person, and develops the technique of problem solving needed to arrive at possible, reasonable, solutions.

If any proof is needed that the philosophy of Dewey has permeated the thinking of US WEF members, comments relative to changes in American social policy are cited. They are from the minutes and notes taken at the 1981 WEF Annual Conference held in Boston, Massachusetts.

1. 'WEF is a Fellowship devoted to the love of mankind, compassionate, forgiving.'
2. 'Our purpose is education, self-education and the education of others.'
3. 'Evaluate social problems in terms of the human values we seek.'
4. The problem-solving method:
 - a. 'Examine factual information and data.'
 - b. 'Seek objective statements of fact.'
 - c. 'Stress positive thinking and action.'
 - d. 'Avoid name calling, divisive words action.'

Proposed WEF Action Committee Program 1982

1. Youth Groups:

The Boston Youth Group activity, following the 1981 Annual Meeting, has been so re-

warding to those who participated, in both fellowship and achievement, it is proposed that each US Section Chapter establish a Youth Group which operates with the encouragement of one or more Chapter officials, or other designated persons.

2. Chapter Study

a. It is suggested that at an early meeting in each Chapter two or more members read and report on the **Position** and **Working Paper**. Hopefully records will be kept of WEF members suggestions for change in these documents which will, then, be forwarded to the chairman of the recently formed **ad hoc** WEF Section Action Committee for consideration and implementation.

b. It is further proposed that interested WEF members, in Chapters and members-at-large, organize a series of small Study-Discussion Groups to view and to discuss such Public TV Education Programs as 'Washington Week in Review' and 'The McNeil-Lehrer Report'. Two purposes are important in this activity: First, teachers and other members of WEF seek to learn important details concerning a number of current, crucial, social problems. Secondly, viewers improve their skills in the use of the problem-solving method. Where do participants use the careful method of inquiry and where do they depart from it? How reasonable are the proposed solutions and where unconvincing? Are there other hypotheses which might be explored? What more needs to be known?

3. Community Action

a. A long-time commitment of WEF is the support of educational programs which promote international understanding. In the 1982 Action Program WEF members can search out and publicize locally the best practice to be found in local schools of ways of promo-

ing international understanding in school curricula, student and other school related activities.

School administrators are commonly please to have their best practices known to local citizens. Teachers can be invited to meet with WEF members to describe what they are doing to inform and to promote international understanding. Local radio, T.V., and the press are interested in publicizing such school achievements.

b. In their program planning for the year 1982 — local Chapters can widely publicize one or more public meetings which explore a social, economic, political issue of significance to local citizens. In such community meetings we can use the John Dewey method of inquiry as presented in the **Position and Working Paper**.

The Dewey problem-solving method is one which avoids propaganda. It concentrates on facts and issues involved in decision making. A moderator, and one or two speakers, plus panel members who hold somewhat different views, can perhaps bring highly emotionalized issues into reasonable focus in terms of American democratic traditions and WEF values. Here again, reporting such efforts in local and WEF media can be self-educative and constitute a public service.

Possible Interesting Variations of WEF Social Action

Individual members of WEF may be inspired to restate WEF purposes and the nature of the problem-solving method.

2. A list of social problems of special interest to viewers in home communities may be made for use in planned community meetings.

3. As the result of small group-problem analyses WEF group members may decide to move into action as individuals by writing letters to local newspapers, joining a political party and exerting influence from within, participation in public protests, joining and financially supporting organizations advocating specific legislative action.

4. It is anticipated that a number of members of the US Section may wish to propose a WEF Position Paper on one or more social problems of major importance in American

society and the world at large. What is envisaged is a 'basic position' which would reflect WEF values rather than take positions on any specific legislation, or current policy which may become outmoded by rapidly changing day-to-day events.

Every WEF member, or group of members, has the right at any time, to suggest changes in WEF US Section policy. Send them to the Chairman of the US Section Action Committee for consideration and action.

To the compiler of the **Position and Working Paper** these two documents present an exciting prospect. Through them, and through activities stimulated by them, WEF may move into action on a number of fronts. Our organization can become a medium through which members and friends grow in insight and citizen achievement. As members in the World Education Fellowship we justify our existence in both words and action. As individuals we play appropriate citizenship roles as teachers and citizens in a democratic society.

Both papers contributed by: **Sam Everett**, Chairman ad hoc US Section Action Committee RFD 1, Box 187A Mt. Kisco, N.Y. 10549.

The Editors have received the following advertisement, for a school which claims to be 'an alternative to the alternative schools'. They include it with some doubts as to whether it is the sort of place we should be advertising:

DOTHEBOYSON HALL

Intolerant, undemocratic regime. Maths and English taught with occasional breaks for whole school cross-country running. Set in converted barracks adjacent War Department firing range. Conforming young people will not suffer here, though occasional errors do occur in our system of punishments. Details of extensive uniform requirements, haircut lengths (male/female) and fees from:

THE HEADMASTER, DOTHEBOYSON HALL,
GRADGRIND DRIVE, SALISBURY PLAIN,
ENGLAND.

OCCASIONAL PAPERS — REGULAR VALUE

The Extramural Division of SOAS is pleased to announce the publication of the first title in its new series of **Occasional Papers**.

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Secondary Schools in Multi Ethnic Urban Areas Boston and Haringey.

By R. D. Baynes, M.A. (Price £2).

The headmaster of an inner-city boys' secondary school draws on his research and first-hand experience to reflect on the implications of American educational experience and practices for our own multicultural society.

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A study of the syllabuses of the GCE and CSE examination boards to assess their international content.

By Brian Chalkley. (Price £2).

This detailed survey by an experienced lecturer in further education represents the fruits of a painstaking effort to analyze in detail the syllabuses of the GCE and CSE boards in terms of the actual or potential scope they allow for education with an international dimension.

The Role of History in Multicultural Education

By David Edgington (Price £2).

The author of this paper draws upon his long experience in teaching and teacher-training to consider the contribution of history to the curriculum and to present specific examples of the attempts which have been, and are being made, in history teaching to take account of the multicultural nature of our society.

The Extramural Division's **Occasional Papers** series will continue to provide concise, stimulating and up-to-date views and information on topics of immediate interest in education, business, the arts, and public policy.

Copies of the above publications (the price includes postage and packing) can be obtained by post from:

The Publications Officer, School of Oriental and African Studies Malet Street, London, WC1E 7HP.

Children's Literature (3)

he book fascinated him, or more exactly it assured him. In a sense it told him nothing that was new, but that was part of the attraction . . . It . . . set his scattered thoughts in order. The best books, he perceived, are those that tell you what you already know.' George Orwell: *Nineteen Eighty-four*.

This is the third, and concluding number, of a series of three special issues of **New Era** on the theme of literature for children. The articles which cover a wide range of concerns within this field, have been assembled from an equally wide geographical spread of authors, although most of the material was gathered in America. For this reason American spellings have been preserved in many of the articles.

Two articles this time deal with children's poetry. Richard Lewis in **The Playful Image** draws his selection of children's poems from countries as far apart as New Zealand, Ireland and Japan. Rosalind Engel's collection of poems illustrates the possibilities of classroom response to the work of established poets, so concerned with response, but this time prose literature, is Nina Mikkelsen's article exploring the range of children's writing after hearing stories read to them. Whether stories are better read 'live' to children or presented in media version, is the subject of Jill May's research reported in this issue.

To meet the growing interest in Third World literature for children we are publishing the result of an important survey on **The Nigerian Experience in Books for Children** by Bola Odejide and Sybil James. Exceptionally, in this instance, the long Reference section has been left intact since it will constitute an invaluable resource as a working bibliography for teachers and researchers in this area.

Two articles take a rather special look at children's books — although they will interest many who are not themselves specialists. In **Books and Disabled Children**, Tordis Ørjasæ-

ter's discussion raises a number of issues challenging to us all; and Jane Merrill Filstrup's article on **Books and Bilingual Children** may provoke at least some parents to take up the challenge of raising their children bilingually.

Illustration is an important feature of many children's books; and in **The Genesis of Taste** Maureen and Hugh Crago offer a sample of their research findings on the development of visual memory and the perception of style in a pre-school-age child, based on work with their own daughter.

Finally, **Goldilocks Among the Micro-chips** mingles some general observations about the relation of literature to modern life with a specific consideration of a nursery tale which has changed its form significantly over a period of time.

Readers may remember that when the idea of a series of special issues of **New Era** was conceived at the W.E.F. Conference at Ypsilanti, U.S.A., in 1978, it was suggested that a particular book, Taro Yashima's **Crow Boy**, would provide a useful basis for finding out how children from different cultures respond to the same stimulus. Although there has been little come-back for this in terms of classroom reports, there is evidence that the book (which is on the timeless 'ugly duckling' theme) brought up to date as the lonely boy who is 'slow' in school) has proved useful in a variety of situations; and Phyllis Boyson has recently presented a musical, costumed version of the story in Danbury, U.S.A., a multi-ethnic community where diverse cultures live side by side. A photograph on page 86 of this issue shows the group in action, bringing the series to a fitting conclusion.

This special edition of **New Era** has only been possible as the result of some generous donations to cover the cost of the printing.

REX ANDREWS
PHYLLIS BOYSON
LESLIE A. SMITH

The Playful Image: Children and their Poetic Spirit

Richard Lewis (U.S.A.)

Language, in its infancy, seems to have begun in playfulness. Perhaps our only contemporary basis of comparison is the babbling and trilling of sounds common to all infants, which is as much a muscular exercise to the child as it is a captivating delight for their senses. Our earliest ancestors must have gone through a similar kind of playful experimentation — the wonder of vocal sounds playing off vocal sounds, ultimately evolving into textures of meaning — which, when repeated over and over again, became the basis of 'words' which could communicate from one person to another. Yet this primary sense of linguistic play surely did not cease with our ancestors or the child's first use of functional words. Because all children use play as their means to express and to imagine their human possibilities, their words have the unique capacity to grow into meaningful images: pictorial representations of ideas and feelings which ultimately form the basis of our languages and poetic thought. The image-making ability — and the extent of that ability — is something which manifests itself early in every child. One could safely say that play is the force behind much of what we call imagination — the play of images. Without play and its imaginings we have not assumed our humanness.

It is in young children's poetic speech and writing that we find wonderful examples of children pushing out the boundaries of the possibilities of images. I was talking recently to a group of kindergarten children about the night sky, and one little girl simply said: 'The night sky is like a piece of lace.' The remark came spontaneously to her, as if in the fingertips of her mind, this thought had been lingering, or perhaps, in some unconscious fashion, at play.

Because children are close to their senses — close to the immediacy of their experience — they can often draw their imagery playfully

from the realistic qualities of their lives. For instance in this poem, by a seven-year-old, the act of looking into a mirror leads into a wealth of situations:

Mirror! Mirror!

As I look into the mirror I see my face.
Then I talk to myself.
Then I play like I am in jail.
I pretend that I am bad.
I pretend sometimes that I am on a stage.
I sing to myself. I introduce people.

Deborah Ensign, Age 7
(United States)

And this five-year-old child rushing indoors after playing in a field, sang:

The Field of the Mice And the Marigold

The wind of the marigold,
The flies of the American Bird,
The shamrocks of the stones,
The Lord of the Fieldmice,
The marigold's lavender,
The marigold of the shamrocks,
The mice of the round-a-gold.
The tractors of the storm
How the wind blows
The wolves howl,
While the moon moves
Along in the sky.
The wind blows people's hats off
And blows people's dresses up.
The mari-of-the-golds,
The Lord Mayor of the Golds.

Etain Mary Clarke, Age 5
Ireland

In this poem we not only have entrée to the child's own exuberance and energy, we are witness to a child bursting the seams of language, and its imagery, into startling new possibilities. In this sense, Etain's poem is

that poetry, whether by children or adults, tries to convey: the recognition of experience that sometimes we cannot tell the difference between what they are playing and themselves.

One of the characteristics of play is the extending of a simple idea into a more complex one. In the poetic process, the same principle is at work. In this poem by an eight-year-old child from Japan, we begin with the image of the child taking a bath. This image ultimately evolved by the child into a series of images, which in their flowering, bring us through a poetic experience of haunting allusions and sensations.

The Candle's Light

I took a bath.
The candle's light on the water
moved like a snake.
When I stirred the water
the light crawled into the water.
I stirred the water again.
Then the snake of the light
curled around my leg.
I put out the candle.
It became completely dark
like the time they showed the movie.

Nakamura Akinori, Age 8

Another characteristic of children and their play is their ability to personify; to give human attributes to something that is not human.

The Little Fish

The little fish cries;
His mother has been
Taken by
Nets.
He dives
To the bottom
Trying to forget.
His stillness makes
Him afraid.
He swims after his
Mother
Silently crying.

David Recht, Age 10
Australia

its most luminous aspects; a sense that the poem is **the experience** brought into being for the first time. This luminosity of experience does not always happen in poetry, but when it does it reminds us of children when they are playing. The intensity of their playing is such

In this poem we see obvious empathy for the fish as well as catching a glimpse of a child using his personification of the fish as a metaphor for his own feelings. We might add that play, in its universal sense, is itself a metaphor. Or, put another way, play metaphorically describes the world — a drama, played out, in order to recreate the world.

I Wish

I wish I was a train,
And I would roll along the street.
Men would push me.

Roger Mortimer, Age 7
New Zealand

If we can assume, as stated earlier, that imagination is itself play — an inner leap in which images are fused and brought together into new meanings — we might venture to say that the play of imagination probes deeply into experiences that lie at the source of our being. Poetry and the poetic vision seek to clarify such experiences as in this poem by a ten-year-old child from Japan:

Lily

As I watched a lily
it became a cave.
Outside it was white,
inside it was shining.
As I went into the cave
there was a door.
As I opened the door
there was a water pool.
Water of the camellia
tastes good.
What is the taste
of
the lily's water?

Kuroiwa Harumi, Age 10
Japan

A child's play pivots itself on questions. Curious as to what the nature of the world is, children play towards the asking of questions; their play becomes inquisitive, a wondering into why things happen the way they do, a struggle with the principles of life and their propensity to bedazzle and befuddle. Yet as the question is asked, so must an attempt at answering be made, and the answering is also play.

A Little Fish

A little fish swims in the water
With the mummy fish. But camels don't
Go in the water, and see the sun rising,
a fish and the fish
Go right in their little house and snuggle up.
See the gold? I love the little fish!
I love them all.
But be careful when you swim in the water
there might be fish,
Or even whales or alligators.

When the sun rises again and all is done
I love the little fish but what can I do?
The whales will eat them
And the sun goes up again.

Hilary-Anne Farley, Age 5
Canada

But the spirit of play and the spirit of the poetic, before they have become dissociated from each other in the child, are so often the means of giving expression to the child's pleasure in being alive. Such aliveness, indigenous to childhood everywhere, is perhaps at the beginning of the urge to create and give form and content to the human instinct of art: the making of images as a way of speaking, and giving to others, their aliveness.

Ten Thousand Years' Play

I got into the ocean and played.
I played on the land too.
I also played in the sky.
I played with the devil's children on the clouds.

I played with shooting stars in space.
I played too long and years passed.
I played even when I became a tottering old man.
My beard was fifteen feet long.
Still I played.
Even when I was resting, my dream was playing.
Finally I played with the sun,
Seeing which one of us could be redder.
I had already played for ten thousand years.
Even when I was dead, I still played.
I looked at children playing, from the sky.

Tozu Norio, Age 11
Japan

Richard Lewis is Director of the Touchstone Center, New York, N.Y.; an internationally-known poet, anthologist and teacher. He is currently Poet in Residence at Lesley College, Massachusetts, and is the author of several publications.

The poems quoted in this article come from: **MIRACLES: Poems by Children of the English-speaking World**— Edited by Richard Lewis, Published by Simon and Schuster, Fireside Books; **THERE ARE TWO LIVES: Poems by Children of Japan** — Translated and Edited by Haruna Kimura and Richard Lewis, Simon and Schuster.

Starting from Poetry: some creative responses to literature

Rosalind E. Engel (U.S.A.)

Starting from:

Red is a sunset
Blazy and bright
Red is feeling brave
With all your might.
Red is a sunburn
Spot on your nose
Sometimes red
Is a red, red rose . . . (1)

And other color poem rich in sensory imagery
selected from Mary O'Neill's **Hailstones and
Calibut Bones**, a sixth grader responded with:

Green is the seaweed floating
in a dark lifeless manner in the dim
depths of the monstrous oceans.
Green is the moss clinging to
the spreading branches of a cypress
tree against a dark threatening sky.
Green is the forest floor under
the canopy of overhanging trees.
Green is the Earth's lands as if
looked upon from the deep darkness
of space.
Green is life.
Like the presence of trees growing
tall as if trying to reach the
brilliant blueness of the sky.
The poking sprout of a flower reaching
up to drink in its first warm
ray of sunlight.

Starting from a selection of Edward Lear's
limericks:

There was an Old Man with a beard,
Who said, "It is just as I feared! —
Two Owls and a Hen,
Four Larks and a Wren,
Have all built their nests in my beard!" (2)

And continued with the sixth graders sharing
numerous others that they knew from mem-
ory or found in poetry collections, the stud-
ents then wrote their own, for example:

There was once a young lady from Ames
Who always goes out when it rains.
Although she gets wet,
She never will fret
For water is healthful, she claims.

Starting from a cinquain:

October —
Autumn season,
Painted leaves falling —
Halloween, frosty earth, school.
Fall. (3)

With its special formula prescribing so many
words to a line, the cinquain was like a puzzle
to be solved — 1 word (a noun), 2 words
(describe), 3 words (action), 4 words (feel-
ings), 1 word (a noun). Following this pre-
scription, the children wrote:

Snowflakes —
Fluffy, white,
Gently falling downward.
Wet nose, chilly toes,
Wintertime.

We started next from glimpses of nature and
fleeting moments of life expressed as haiku:

A flash of lightning!
The sound of dew
Dripping down the bamboos.
With the evening breeze
The water laps against
The heron's legs. (4)

These examples needed some explanation.
The basic structure of a haiku is, of course, a
seventeen-syllable poem, divided: five syl-
lables (line 1); seven syllables (line 2); and
five syllables (line 3). These Japanese ex-
amples being in translation, the form is ob-
scured; but the sixth graders who sought to
capture their own special moments in word
pictures, adopted the original formal pattern
(5-7-5):

Flowers are blooming.
Bees are gathering pollen.
Now it is springtime.
Snowflakes fly swiftly.
Snowflakes drift all around you.
Some stay together.
The little brook flows,
Trickling down little hills,
Carrying my boat.

Starting from Ogden Nash, bouncing geo-
graphical names around:

I greeted with a hearty hello,
A mellow fellow from Pocatello.
A sort of punchinello fellow
Whose gaudy shirt was red and yellow.
This merry man, much like Othello,
Or Santa Claus — shook just like jello . . . (5)

The children searched their maps and found
a number of places they wished to bounce
around, too:

Walla Walla
Had a falla,
Slipping over
A dolla dolla.
In Niles
You'll go miles
To find crocodiles
To fit your files.

Starting from 'Couplet Countdown' by Eve
Merriam:

. . . Terse
Verse. (6)

Sixth-graders responded with:

. . . Eager
Beaver.
. . . Yellow
Fellow.
. . . Fat
Rat.

Starting from 'Emily Dickinson Day' and 'Carl
Sandburg Day' — two special days to cele-
brate the poets' works, the children enjoyed
Emily Dickinson's nature poems, e.g.:

A narrow fellow in the grass
Occasionally rides; . . .
He likes a boggy acre,
A floor too cool for corn.
Yet when a child, and barefoot,
I more than once, at morn,
Have passed, I thought, a whip-lash
Unbraiding in the sun, —
When, stooping to secure it,
It wrinkled, and was gone. (7)

And Carl Sandburg's, whose style was com-
pared to that of Emily Dickinson. 'Buffalo
Dusk' had a special appeal:

The buffaloes are gone.
And those who saw the buffaloes are gone.
Those who saw the buffaloes by thousands
and how they pawed the prairie sod into
dust with their hoofs, their great heads
down pawing on in a great pageant of dusk,
Those who saw the buffaloes are gone.
And the buffaloes are gone. (8)

Both poets, and others that followed, left their
impression on the students, whose own

poems took form with individual style:

The Puppy

As the cold, ghostly, winter moon
rose in the star-covered sky,
The small puppy whimpered
from the cold.
He was cold because of the hunter
who had thoughtlessly shot his mother
two days ago.
Although he did not know it,
the small puppy was doomed to die.

Oh, to Be a Plant

Oh, to be a plant!
First, so small, a seed.
Then to grow,
To push through the earth,
Reaching for the sky!
Pushing up, up, and out,
Growing, growing,
Getting bigger and bigger,
Until —
Finally —
After many years of growth,
To become a tree!

The pupils' efforts started from poetry — all
kinds of poetry — read aloud vigorously for
pure pleasure. Sometimes, as with new music,
a poem needed to be repeated before the
sixth graders knew whether they liked it or
not. Scary poems were shared by candlelight,
ballads were sung; some poems were spec-
ially arranged for choral speaking or choral
drama. Poetry happened anytime, anywhere,
when the mood was right.

The children responded with their own
creative thoughts expressed poetically. They
were pleased with their creations, which
helped them to realize how poetry can capt-
ure ideas and feelings; and this realization
has enabled them to seek greater pleasure
from the new poetry they continue to meet.

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and handicapped people, books for young children,
the role of females in books, and related topics.

References appear on page 76.

Goblins, Gnomes, and Trolls

Children's Responses to Stories of Cross Cultural Adventure

Lina Mikkelsen (U.S.A.)

The belief that what children read affects how they think is widely accepted: otherwise societies would never experience the trials of censorship. Yet there seems to be little agreement about what children think or feel after their experience of literature. Children can be questioned about what they read, but questioning often provides only fragmented information, and frequently reflects more about the questioner's thinking processes than it reveals about those being questioned. However, children are given the opportunity to write or tell stories after being exposed to literature, it might be possible to see more clearly how literature affects the creative process.

Do children merely retell the stories they hear? Do they produce only "**passive** re-creations" (retellings or summaries of stories); or is the literature-based creative process a more **active** response, reaction, or creation, with children writing entirely new stories, seemingly unconnected with what they hear (or so subtly connected, that the reader scarcely recognizes the influences, i.e. symbols, motifs, tone, or mood of the original story, or the parallel themes or organizational structures).

One might assume that both situations could occur, but that other processes would be in operation also. For example, as children progress in age, their stories become longer and more complex; characters, actions and settings becoming further removed from familiar experiences, and favorite storybook or television characters assuming more important roles in the stories (Appleby, 1977). Thus one might wonder if children might not also produce something other than the two previously mentioned categories. They might produce stories, for example, in which they rely heavily upon an author's plot or characteriza-

tion, although they might vary characters, setting, dialogue, or outcome. Thus the term for this category would be 'passive creation': some originality is at work; yet the child's independence is not highly developed at this point.

On the other hand, children might produce stories involving similarities in plot or similar 'matter' of the original story (details of setting and character or specific themes); but at the same time they would produce their own focus, emphasis, or further development of a literary element. They would be reshaping an original plot to accommodate their own ideas, rather than relying on a ready made plot to supply their ideas. Thus the name for this category would be 'active reshaping' (or perhaps 'recycling', for old materials are being used creatively and a new product is the result). One special type of 'reshaped' or 'recycled' story arises when only one literary material is used and the remaining 'matter' is the child's personal experience, which may also include literature of the popular culture arising from television and movie plots. For example, a child might hear a story about elves, such as 'The Shoemaker and the Elves', and write a story about elves meeting Batman or playing football. The 'recycled' material is far more the child's experience than the 'matter' of Grimm, although the connecting link is the motif of elves.

There might also be a further refinement of these categories, a type of story that is not truly a narrative at all, a story, Appleby calls the 'focused chain' (1976), in which episodes are linked one to another primarily by time and space but occasionally also by causality, and they are linked to a common center, generally the narrator or speaker, 'I' that the child uses to fulfil his own need of vicarious thrill and 'let's pretend' adventure, rather than the theme

or conflict that forms the center of a more sophisticated 'Narrative'. Such stories cannot be strictly categorized as passive re-creations since the narrator of the story in such cases has been changed by the child to the child speaking as 'I'. Logically such 'stories' could be expected to occur in the passive creation category, or less frequently the active reshaping category. Since, however, according to Appleby, children develop a strong sense of narrative development as they progress in age, the 'focused chain story' could really be a co-existing factor in any of the preceding four categories; it is really an additional characteristic.

What kinds of stories, then, can one assume children will write after they have been exposed to stories? Presumably, **passive re-creations** or replications; **passive creations** of obvious imitation; **active reshapings** with obvious influences; and **active creations** of only subtle influence.

To explore this question tentatively the work of six children from Eastern North Carolina was studied. They came together twice weekly from June 1981 for a three-month period to have stories read to them and subsequently to tell (or write) their own. The group included Hugh, 10½ years; Vinny 9½; Laura 9; and Mark, Lisa, and Tiffany, each 7 years. Although not every child attended each session, the procedure remained the same: after a story was read to the children, they discussed the story with the adult; then they were asked such questions as (1) Who do you think had the adventure? (2) Who would you like to have been in the story? and (3) What story would you like to tell (or write) now that you have heard the story? When the children chose to dictate their stories instead of writing them, the stories were tape-recorded and then transcribed.

Although the main object of the study was to explore the distribution of categories as children responded to stories, because these children were learning many cross-cultural folk tales in the story sessions, a secondary interest became that of discovering how children respond to the matter of other cultures: the settings, character-types, motifs, plots. Do children ignore them? Do they incorporate this matter into their own narrat-

ives? Is it fused with the matter of their own culture, their own personal experiences?

The first book read to the children was Maurice Sendak's **Outside Over There** (Harp-er, 1981), and it was greatly influential in determining subsequent book choices, the children becoming fascinated with Sendak's 'goblin-babies', and then discovering that Sendak had been reading Grimm's three-part narrative, 'The Elves,' when he conceived his own story of goblin kidnapping and changeling baby (Lanes, 1980). Soon the children were responding to another story of elves, Grimm's 'The Gnome', as well as to another changeling story, a Norwegian tale found in **D'Aulaire's Trolls**.

After hearing Sendak's story, four children produced stories that were interesting for defining the difference between the 'focused chain' story and the 'narrative', as well as for illustrating the literature-based writing categories.

'Me and the Goblins' was Mark's first attempt:

I was at the store and I runned back home and nobody was there. And a big goblin came and got me. They took me into a big cave. And then I was trapped. They started breaking the shells and they grew smaller and smaller and turned into a baby. And I had a fun time. And I put me on a little gob-suit and then I left. And then I would capture a lot of babies. Then I found one just right for me. It was my friend, Maurice. And we had a fun time. We would roll balls and would do a lot of things. But it was a lot of fun.

Here the center of the story is the narrator, the 'I' interacting with the goblins. Causal relationships are minimal in this chain of events and there is no mission or purpose of the 'I', no quest to the adventure, therefore no real resolution nor climax to the events only a happy ending. Apparently what personally interested Mark when he heard the story were the goblin characters turning into babies, the goblin cave setting, the eggshell motif (Sendak's kidnapped baby was discovered lying 'cozy in an eggshell'), and the discovery of a lost baby (hence in Mark's story, the 'lost friend'). The story remains in Category 2 **passive creation**, not because it never attains narrative stature, but because of Mark's dependence upon Sendak's plot (his statement 'They started breaking the shells') which also

produces a lack of textual clarity for the reader or limits his audience to readers of the book.

Later, after a second hearing and subsequent discussions of **Outside Over There**, the children were asked who they would like to have been in the story. Most said, Ida; but Mark said, the baby, and he proceeded to compose, 'The Adventures of Baby Chubber':

Baby Chubber started out a small little cute little chubby baby. He was fat. His brother got stolen and he went out to find him. He was three and the other little brother (Chubby) was one.

Over the seas and over the bright sunlight Baby Chubby went. He bumped into a big rock and he met another person. the other person was Boo Boo. And Boo Boo and him looked for his little brother. He ran and ran and ran, Baby Chubber did. And Boo Boo did too. And they found him. But they didn't know how to get him out. That night at 12.00 they put a rope down the little hole and got Baby Chubby out. Over the seas and over the sunlight they went. When they got back home, they had a big celebration with Chubber, Boo Boo, and Chubby .

This second version is more directly affected by Sendak's plot (although not a retelling of it) than was the first version (where the 'I' narrator had no quest, no purpose to his adventure — merely an exciting time). In the second version the hero is searching, as Sendak's Ida was, for a kidnapped sibling, and Mark can thus be seen moving from vicarious thrills to the dramatizing of a loss and recovery theme. The alliteration and characterizing names, plus the description 'over the seas and over the bright sunlight', also reflect the texture of Sendak's story. Comparing these examples we can see Mark emerging from **passively creating** (his first story) to **active reshaping** (his second). Vinny's story, however (undertaken on the same occasion), simply implants some soldier characters in Sendak's plot, and thus achieves only **passive recreation**.

It was Ida's magic horn that provided the focus for Tiffany's story. In addition to Sendak's loss and recovery theme, which she maintains for her plot, she projects a conflict of good and evil, of crime and punishment: goblins steal the clean magic horn that causes flowers to grow, and therefore they must be killed. 'Once I had a horn,' says

Tiffany.

It was a magic horn I blew it and I blew it out the window and flowers grew all around the window And after I blew my horn every day I washed it and put it back in the closet but one time. I went down in the forest to blow it and there was a cave. I went inside the cave and there was a band of goblins dancing . . . and the next morning the goblins came and stole my horn. I went up to the attic to look for another one. Another one was beside a box in the attic . . .

It wasn't magic though. And after I blew it I went inside a box. There was a spear. So I went down to the goblin's cave and saw the goblins weren't in it. But I saw my horn and got it back.

After I found my horn it was all scratched and torn. And the next time I went to the cave and goblins were there, I brought my spear and I killed every one of them one by one.

When asked who he would like to be in the story, Hugh said 'Ida, but I'd have wings and a motorbike and I would fly.' The story he wrote had no motorbike but it reflects Sendak's general theme of the journey quest and the loss and attempted recovery, as well as the idea of a child-theft, but no particular details of Sendak's plot or characters remain, except the motif of flying (which was really more of a 'floating' in the Sendak book). Thus Hugh has taken a child's giant step from creative reshaping to creation itself, in 'The Boy and the Bird'.

Once upon a time a long long time ago, there lived a boy. He was very happy. He played



with his friends and he had a dog. Now this dog called birds. And one day the dog was calling birds and this great bird came down. And the boy was just walking out of the house. So this great big bird came down and swooped him up into the sky. And then the father who had just found out about it started running to find the bird. When he found the bird he just chased and chased but he could not catch up with the bird.

So a few hours later the bird stopped at his nest. When he did, the man started climbing up the mountains where the nest was very high in the Andes Mountains. So after he had climbed up there, the bird was gone. And he looked over into the sunset and the bird was heading West. So he ran and ran West. And he kept running toward the sun. And he just kept running trying to find the bird. And that is what makes the world go round.

After hearing Grimm's 'The Gnome' and 'Sif's Golden Hair' (a Norse myth involving the dwarves Brokk and Sindri, who find a magic way to save Loki's life), Hugh managed to have his story of wings and flying, as well as a motorbike. Another 'active creation', 'The Gnome's Motorcycle', is about a gnome who asks the dwarves to put magic into his motorcycle so that he can fly. One day when he is riding his motorcycle Hugh's gnome finds a button he has never seen:

So he pushed it and wings came out! And then he flew and flew and then he couldn't turn, stop or go down. So he kept flying and flying, flying and flying and he was about to run out of gas. He called for the dwarves and they put a magic spell so the motor cycle would go down and up, down and up, and turn

Lisa's reaction to elf stories was 'The Elves Bread Dinner', a focused chain, yet active creation, about elves eating and watching television in their tunnel home. More intricate was another active creation, a verse story by Laura, written after hearing Grimm's 'The Elves', in which the elves tricked a female but were ultimately outsmarted by her. In 'Dance of the Elves', Laura produced a more traditional elf creature than Lisa and uses verse to characterize the scheming elves as well as to project the central theme of danger and risk.

One day when I was walking
I saw a little Elf run into a little hole
I wondered what it was all about.

So I peeped in.

Little elves were dancing around a fire singing:

We ve ne see
Coo coo tra la la
Fee fee coo loo loo cy
We see ve ne a
Alla too troo tra
Ne otte wa na to nee
Yay for the Elves!

I didn't know what that meant
Somebody said it in English though

We hate people
People hate us too
We aren't very nice to know
There's a scheme
A very nasty scheme
That we must do.
Nobody knows that
We are mean.

I almost asked what kind of scheme.
But somebody held up a chart that read:

Place
On the Earth
Who
Earthlings
Time
Tomorrow 10.00
Scheme
Kill all the children

Oh! Oh! I am a child! I knew I must stop
them somehow.

I heard once that you can kill an elf by
shutting them in.

I pulled out some plastic and put it over the
the hole.

Then I put a rock over it.

Whew! That was the end of the elves!

Equal to and perhaps even surpassing the children's interest in gnomes and goblins were the stories inspired by hobbits, Greek 'superheroes' and especially trolls. The ways children found to fuse their own experiences with literary 'matter' of other cultures encountered during the writing sessions provided interesting examples of cultural influence. After hearing Tolkien's **The Hobbit** and the myth of Perseus, for example, Vinny produced 'Perseus and the Hobbits'. But his story, 'Mr Yamaguchi and the Troll' provides an even more interesting example of creative and cultural reshaping.

After hearing 'The Terrible Troll Bird' by the D'Aulaires, Vinny heard, at two separate sessions, a Swedish story about trolls, John Bauer's **In the Troll Wood**, as well as a transformation tale from South China, 'The Fox Turns a Somersault'. Learning that the fox was a companion to the fairy creatures in Chinese stories and a magical animal who

could assume human shape in Japan seemed to give Vinny additional ideas. His story is about a lonely man similar to the man of the Chinese tale, but his companion is a troll rather than the fox of the original story, and Vinny also adds one of his own favorite toys to the plot: Dungeon and Dragon figures.

From the Chinese tale Vinny retains the general theme of friendship, helpfulness and mutual care, but he discards the idea of transformation; his troll is from beginning to end a 'good' troll (thus adopting the Swedish rather than the Norwegian attitude toward trolls!). Vinny's troll 'sleeps in a little bed beside the cat's little bed', and he cleans and cooks for Mr Yamaguchi who is lonely having 'no wife or kids'. And similar to the poor countryman of China who in the end kept the fox (transformed at last to her rightful form as a woman) as his wife, Mr Yamaguchi in the end invites the troll to share his home and finally his business.

'I want you to stay with me,' Mr Yamaguchi tells the troll. 'That way we can live in a better place.'

So the little troll said, 'OK.'

So after that they sold gold and silver. They had a little business called Yamaguchi and Son. Then they got enough money to buy a mansion in town square in Tokyo and the little troll always hid in the closet when he had company and each night the troll would fix supper. They both ate supper and the cat ate too. Then they all went for a walk in the forest.

Then the little man said, 'Since you've been so nice to me, I'm going to show you a little cottage and a little hole that's underneath the ground where I keep all kinds of little people that I make out of tin foil and metal. I named them Dungeons and Dragon People. So now we can make up a game. They made up a game called Dungeons and Dragons. And that's how Dungeons and Dragons was invented..

Vinny's story utilizes perhaps too many elements of the Oriental plot to be considered in the category of 'active creation', yet this also has its value, that both creation and reshaping are **actively** at work here.

Of the 44 stories written during these writing sessions, seven stories seemed totally unrelated to the literature presented, and therefore they were not collated with the others. Of the remaining 37 stories, only three could

be placed in Category 1, Passive Re-Creation, and these were stories of one younger child, 7 year old Tiffany. Nine stories were placed in Category 2, Passive Creation; 16 in Category 3, Active Reshaping; and 12 were placed in Category 4, Active Creation.

The indications are that younger children than age 7 produce more retellings than those age 7 or above and that active creations will probably occur more often as the child matures, reshaping perhaps being the necessary prelude, the catalyst, or the preparation to active literary creation. Focused chain stories appeared more often among younger children than older ones. The older children produced stories in which there was a greater tendency to endow fantasy creatures of other cultures with consistency of literary traits: Laura's elves who scheme and chant can be compared to Lisa's who watch television and eat bread. Older children also produced fantasy creatures in new but characteristic roles: Vinny's hobbits who help Perseus are still helpful, adventurous and brave creatures, compared to Lisa's or those in a story by Mark who merely play baseball.

From their own experiences, children introduced their toys, animals such as elephants, guinea pigs, cats, hamsters, birds, activities of flying, bike and motorcycle riding, dancing, eating, baseball playing, swimming, as well as the more violent episodes they had witnessed in movies and television: bombings, stab-bings, killings, warfare.

The younger children introduced more of these elements of experience in Category 3, their reshaping utilizing more personal experiences than literary experiences. Other children tended to use both.

Those motifs of literature that children tended to incorporate most frequently in stories included famous plots such as Perseus and **The Hobbit**; figures and character types such as gnomes, hobbits, wizards, trolls, dwarves, dragons, and troll birds; settings such as forests, dungeons, caves, and castles; and themes such as loss and return, the quest journey, the weak or small outwitting the great or monstrous, the little people (or animals such as fairy birds) helping humanity or doing battle to save towns, castles, or royalty from monsters. They did not incorpor-

ate the concept of transformation present in two tales.

The younger girls portrayed less aggressive behavior than the boys (two stories of moderate aggression by girls compared to eleven stories of strong aggression by boys), supporting the findings of Donald Graves (1973) that girls de-emphasized aggressive behavior or even highly active behavior in the stories they told. And in this writing group, girls' stories were set more often in those areas Graves calls the 'primary territory' of home and family, boys having written more often about the community and the areas beyond it (21 stories of extended territory by boys compared to five stories by girls), younger girls, according to Graves, lacking exposure to the broader world and the changing roles of women that they need in order to write about it.

Thus it would seem that the value of children hearing stories and by extension, cross-cultural literature before they write stories is that it provides a stimulus for the basic plot structure and themes and characters around which the child can build his or her own creative dramas, for the poetic and imaginative language models, and for helping to extend a child's primary territory. Furthermore, children writing through literature-based experiences might also begin to understand one of the greatest values of reading literature for the creative artist—the opportunity to reshape mankind's collective ideas for his or her own individual purpose.

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Oral Folklore Presentation: Storytelling or Media?

Will P. May (U.S.A.)

Oral storytelling has long been upheld by children's librarians as an ageless art enjoyed by youthful audiences. According to Ruth Sawyer, a noted authority in the field, 'Storytelling is not only a folk-art but a **living** art . . . True, child or adult can sometimes go to a book and read the story again for himself; a good and abiding thing to do, but it is not the same.'¹ In the United States, despite modern technological developments, 'there has been a revival of the art of storytelling, a great oral tradition that needs neither gadgets, activities, nor the support of visual aids.'² The value of the story hour has never been doubted by children's librarians who tend to affirm that a media presentation of a folk-tale is not as compelling as that of an individual teller. The true art of storytelling is best captured, according to the traditionalists, when the storyteller is sharing a tale with a small group of children without the distraction of visual devices or the use of media.

While most library directors have accepted this argument, teachers within the elementary schools have not. Forced to plan activities for, and work daily with, the same group of children, they have little time to learn carefully a particular story for a special program. Many, whilst recognising the need for quality literature, haven't time to integrate folktales into their routine.

This study was designed to test tentatively the theory that children enjoy the real storyteller trained in traditional storytelling techniques more than media experiences. With this in mind, the story hour experience was chosen, and the guidelines for the study determined. The questions with which this initial research was concerned were: (1) How much impact does the storyteller have upon the child's emotional response to a tale? (2) Is it possible for children to enjoy a media production as much as an oral telling of a folktale? (3) Do children like moving visuals



more than still ones? (4) Can children understand a folktale better if it is visually represented? (5) Do the tales seem more realistic in oral or in visual form? The study was conducted within a second grade classroom during the second half of the school year. The majority of the children concerned were bright, and had little difficulty filling out the study questionnaire, or asking for an explanation when they were uncertain about a question.

Four traditional folktales, **Snow White** (German), **A Story – A Story** (African), **Hansel and Gretel** (Appalachian version), and **Mr Miacca** (English), were used. The first experience of each tale was traditional; the investigator, who has been involved in public, school and festival storytelling for several years, told the story to the children using no devices. The atmosphere of a traditional story hour was maintained, and the story was casually introduced by the storyteller, explaining which country the tale originated from, and familiarizing the children with a picture book version which they might wish to look at later. One week later these children saw a visual

interpretation of the same story. This time, the investigator discussed the audio visual techniques used (i.e., slide show, animation, live action drama), but did not discuss the story. Students then compared the two in term of characters (which seemed more realistic; more interesting?), plot (which was easier to follow; more frightening?), and appeal (which was easier to understand; the best?). At the final session the children were asked to list their favorite story-telling experience and their favorite visual experience.

(1) The first story shared was the African tale **A Story – A Story**, relatively unheard of until 1970 when Atheneum released Gail Haley's picture-book version (which won the Caldecott award for its illustrations). It has several strengths as an oral tale, however, and can be enjoyed without the illustrations. The story's controlled cadence, use of foreign names, and of the African 'spider man' as the central character could most easily create an aura between the listener and the storyteller. The animated film version released by Weston Woods closely maintains the storytelling atmosphere; the story is read by a black male with a sense of drama; and the music used in the background is created with African instruments. The largest difference between the media and the storytelling experience is in the visual interpretation.

Although only eleven children were present both weeks, the results are interesting because this film was finally selected as the favorite visual experience by more children than any other presentation. In fact, all eleven children chose the film as their favorite media experience, while nine chose **A Story – A Story** as their favorite storytelling experience. This is especially significant since these children were able to recall their reactions after a lapse of eight weeks.

In their initial responses to the story students felt that the characters did not seem to be as real or as interesting in the oral presentation as in the film, but that the hero seemed 'smarter' in the oral version. In both cases, most felt that the story was easy to understand, and that it was the right length. In addition, more students rated the oral version as scary, few felt the story was either

sad or funny in either version. Overall, five students liked the oral version more than the film, three preferred the film, and three liked them both equally.

(2) The second experience, **Mr Miacca**, was chosen so that children could experience a slide/tape presentation. Although this story could arbitrarily be judged more frightening since it involves an old man who eats little boys for supper, only four of the twelve children who were present for the storytelling felt the story was scary, and four others rated the story as funny. As was true with **A Story – A Story**, less were frightened by the visual experience than by the oral version. **Mr Miacca's** slide/tape presentation was based upon the 1967 picture book version illustrated by Evaline Ness (Holt). Modern computer music is used on the tape. The narrator had a strong male voice.

In neither version did the characters seem real to the children. But the hero, whom the group decided was the little boy who escaped from Mr Miacca, was considered to be intelligent in both versions. To these children the oral version was easier to understand, and was told in a more interesting way. However, two children felt that perhaps the oral version was too long, while all thought the visual presentation was the right length. Overall, three liked the storytelling experience best, one liked the media, and six liked them the same.

Since the winter flu epidemic still had not subsided, only twelve children had seen both versions, which might explain why so few chose it, either as their overall favorite presentation or story. It is more likely, however, that seven-year-olds do not understand the humor of this tale, based on a subtle play on words which is found so often in British stories.

(3) The third presentation was **Hansel and Gretel**. Although the film version of the story had been set in Appalachia, very few changes in the text from the Grimm brothers' tale had been made; thus, the storytelling experience used the German version. There are, however, some striking differences between the oral version and Tom Davenport's film vers-

tion: the children are deserted three times in the Grimm tale, and their return across the river is a major endeavor with the girl, rather than the boy, taking the lead. Child psychologist Bruno Bettelheim says of the crossing that:

up to the time they have to cross this water, the children have never separated. The school-age child should develop consciousness of his personal uniqueness, of his individuality . . . This is symbolically expressed by the children not being able to remain together in crossing the water . . . Gretel's importance in the children's deliverance reassures the child that a female can be a rescuer as well as a destroyer.³

This is not depicted in Davenport's film, but the story does vividly show the children's fears of desertion, anxieties about survival, and Gretel's need to kill the witch if she is to free herself and Hansel. While the film is not overtly violent, it is stark. One reviewer commented, 'Compared with the violence (sic.) available to children on most of the popular television series which abound in bloody encounters, this is a single, effective and useful film which will have great appeal to children — its sinister overtones add to suspense and thus to the enjoyment.'⁴ Once again the media narrator was male, but this time some of the characters within the visual drama spoke. The entire visual experience was more similar to live drama than any of the others.

All twenty-three children were in attendance for both the story-telling and filmed presentations. In this case, the people in the film seemed very realistic to a much larger group than the characters in the oral version. (Almost none of the children felt that the characters seemed realistic in the storytelling session.) Similar proportion of these children felt that the characters were interesting, the story easy to understand, and the story the right length in both versions; but their overall evaluation of the two was very different. Eight children felt the story was funny in the film version, while eleven said the film scared them. Only one preferred the storytelling experience, eleven liked the media best, and ten liked them the same. In the end, however, only a small group selected **Hansel and Gretel**

as their favorite story. Yet, it did rate second in media popularity.

(4) The final story used was **Snow White**. In this case, slides of Trina Hyman's illustrations for the Paul Heins translation of **Snow White** (Little, Brown and Co., 1974) were used along with a shortened version of the text. This time the narrator was a young girl, and the background music was classical.

Twenty-three children were once again present for both presentations. In both cases most of the children felt that the story was easy to understand, that it was not too long, and that it was interesting to listen to, but they were less certain about the characters and the moral implications of the story. A significant group did not care for the story's brutal ending. More children objected to the visual presentation's end than to the end in the oral rendition. Ten children felt that the oral version of the story was sad, and eight said that it seemed real when told to them; in the visual presentation seven felt it was sad and six felt it was realistic. Overall, fourteen liked the story best when it was told to them, two liked the media best, and seven liked them the same.

The resulting data suggests the following conclusions. First, the sex and age of the storyteller do not seem to determine a child's preference. In all cases the storyteller was female, while in three out of four media presentations a male narrated the program. In the final instance, a child narrated.

Generally these children preferred the storytelling to the media versions. The children's preference of the media to the oral presentation of Hansel and Gretel could be attributed to the film's use of live action drama, or to its relative shortness. But such a conclusion would need further investigation. In contrast, an overwhelming majority preferred the storytelling to the visual version of **Snow White**. Yet, this same breakdown was not as clear when the students compared the narrative. Evidently the use of visuals distracted students who wanted to imagine the story for themselves. Or, perhaps, being familiar with the Disney version, they could not accept these sophisticated illustrations.

While the data gathered from this study is not conclusive, it suggests that traditional

storytelling is often more enjoyable to small children than is a media presentation of folklore; although children may choose **live action** drama over the storytelling experience (whether or not it is frightening) since they seem to prefer moving visuals to still ones.

On the whole, this group of children understood the oral version as well as they did the visual presentation. With the exception of one story (**Hansel and Gretel**), they seemed to be equally frightened of the story in either format. Generally they felt that the storytelling experience was not realistic or likely to happen, but was a presentation of a moralistic tale. **A Story – A Story** was a strong favorite in both formats, while neither **Mr Miacca** nor **Snow White** was considered the best story by any number of students. **Hansel and Gretel** was a very weak second-place choice receiving less than one-third as many votes as **A Story – A Story** in the media format, and just two-thirds of the votes received by **A Story – A Story** for the storytelling favorite.

This study suggests that many of the theories given by librarians concerning the significance of the traditional story hour are correct. The storytellers can create a worthwhile experience which is equally as spell-binding as any modern media — save live drama — and does foster the young child's imagination. Children often do not consciously realize what the story is trying to show about human nature, but they can sense the joy, the sadness, and the fear as expressed through the characters and their activities.

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The Nigerian Experience in Books for Children

Biola Odejide and Sybil James

Writing for children, as for adults, must take account of the needs, interests, abilities and experiences of the target population. Any literary work intended for the Nigerian child, therefore, must centre on the changing needs of the child in the Nigerian society and recognize the importance of the following features.

(1) The Nigerian child, like most other children, bright, cheerful and talkative, lives in a developing society which is attempting to compress the change from an agrarian society to an industrialised and urban one into two or three decades. (2) He lives in a predominantly illiterate society, in which even the traditional art of story-telling is fast dying. (3) The society, however, places a great premium on the acquisition of a Western education, especially on its visible sign—a certificate, which explains the excessive emphasis on textbook reading to the detriment of other forms of reading. (4) Most of his reading materials are in a second language (English) which he starts learning in the primary school. (These materials often frustrate him by the difficulties arising from the language and the cultural undertones,²²) (5) There is very little reading material available to him in the indigeious languages (over 400 of them) apart from texts.

Various studies into the reading patterns or preferences of Nigerian school children have highlighted the trend that the popular authors in the 1960's were mainly British authors like Charles Dickens, Jane Austen, William Shakespeare and Robert Louis Stevenson, who were read more as texts than casual reading⁴⁴. A more recent study of reading patterns in three Nigerian resource centres showed again that the children's selections were preponderantly of books with an English or Western background—a trend reflecting the available choices in the centres,⁶¹. This in spite of the fact that writers, librarians and educationists have emphasised a positive correlation between availability of books with familiar backgrounds and a growth in readership².

Within the last few years, there has been a growing interest in the writing and publishing of books for Nigerian children, the number of writers devoting their time to writing for children having increased from fifteen in 1970 to thirty-seven in 1978 (Fayose⁴³). Also increasing is the number of foreign and indigenous publishing houses showing an interest in children's books in recent years. Their concern now is to enable children to come more easily and directly into the enjoyment and appreciation of literature that deals with their own environment, their fears, joys and ways of life. Maybe it is this more recent trend that Alec Ellis⁴¹ was remarking on when he said that 'A.U.P.



has published numerous works which show at times aggressively nationalistic tendencies.'

This then is the background against which we have examined the theme of the Nigerian experience in books for children. Our working definition of Nigerian children's literature derives from Ekwensi's definition of African writing as 'that . . . self-expression in which the psychology behind African thought is manifest; in which the philosophy and patterns of culture it springs from can be discerned.'³¹

This paper attempts to examine the features of a sample selection from the available titles for children with a view to identifying the factors (over and above accepted literary universals) which characterise prose fiction for Nigerian children. The selection numbers about 150 titles all written in English, chosen on the following criteria: (a) **suitability** to upper primary and lower secondary classes; (b) **availability** in bookstores, libraries and stocklists of publishers; (c) **literary quality** (This criterion excludes supplementary readers which drill grammatical patterns or vocabulary.)

We then examined the **genres**, the **plots and narrative technique**, and the **themes, settings, characterization and language** of the books but not the format, illustrations and other such details, which are being looked at in another section of the wider study).

1 Range and distribution of the Genres

Some generalisations about plots (the plans of action which characterise each book) are inevitably included

here, but from the perspective of the literary genre to which the books belong. The broad spectrum covered includes:

- (a) traditional folk tales, myths and epic,
- (b) fantasy about strange, curious worlds and animals,
- (c) realistic fiction about life in the family and in the wider society,
- (d) historical fiction dealing with the old Nigerian world, and the more contemporary world; and information books such as biographies, bible stories, how-to-do-books and science books.

(a) Traditional Literature

In Gulten Magner's study⁷⁹ she put folk tales as constituting a substantial percentage (23.3%) of Nigerian children's books. This is not unexpected in view of the importance of the oral narrative tradition in the pre-literate era. Most of such books deal with animal characters, especially the tortoise in southern and northern stories and the hare in the northern ones. Both wild and domestic animals feature, although we also have named human characters or generic human characters like 'king'.

Most of the books are collections of traditional folk tales from particular sections of the country such as Kemi Morgan's Yoruba tales — **The Ungrateful Hen and other stories**.⁵⁴ **How the Tortoise captured the Elephant**⁵³, Etokapan's Efik tales⁴² and Cyprian Ekwensi's Igbo folk tales — **The Boa Suitor**³⁵ and **The Great Elephant Bird and other stories**.³⁷ Collections which cover the whole country are, for example, Kunle Akinsemoyin's **Twilight Tales**¹⁷, **Twilight and the Tortoise**¹⁶; Egbe's **Five Moonlight Tales**²⁸; Arnot's **Auta, the giant killer and other Nigerian folk tales**²⁰; Courlander and Eshughayi's **Ijapa the Tortoise and other Nigerian tales**²⁵. Johnston also has two collections of animal folk tales — **The Donkey, the Hyena and other stories**⁴⁹ and **The Squirrel and the Lion**⁵⁰.

The collections provide a wide and interesting range of tales from different ethnic groups, especially because we sometimes get varying versions of some 'pourquoi' tales and cumulative tales. Some of the pourquoi tales explain the origins of a traditional saying such as 'Olomu's Rush Rat' in **Ijapa, the Tortoise** or some natural and societal phenomena, such as why the sky is so far away from the earth, why the lizard is often seen in the village while the hyena no longer lives there, or why man has a spinal column.

In another category are the ijapa tales, much like the Ghanaian 'Anansesen' the story-telling art which has grown around Ananse the spider. In such tales, according to Courlander, ijapa is shown as 'shrewd, conniving, greedy, indolent, unreliable, ambitious, exhibitionistic, predictable, aggressive, generally propostorous and sometimes stupid.' Achebe in **The Drum**³ shows Mbe, the ancestor of all tortoises exhibiting most of these traits as he craftily extorts a magical drum from the spirits. Through his greed and arrogance he loses the drum and his brief kingship of

the animals and earns a good beating from masked spirits.

One traditional tale with human characters is a Yoruba dilemma tale **To see or to Walk**²⁸ retold by Brown in the A.U.P. All African Reader's Series. In it, the hero is faced with the dilemma of regaining his sight or his legs by helping either an endangered hen, or the preying hawk. Ekwensi, in the title story of **The Rainmaker and other stories**³⁹, tells a tale of a little Yoruba boy who commits an abomination by using his art of rainmaking to cause a downpour on the Oba's coronation day. The traditional norm of the male/female relationship is reflected in the Igbo folk tale, "The first Woman to say Dim" in **Ijapa the Tortoise**. The object which had "the magic to make a woman do what she does not want to do" that is, call her husband "Dim" (My Husband) was neither a huge snake nor a raging river but fire lapping at her clothes.

Stories of epic heroes and heroines also provide material for the plots. Such are Abiri's **Moremi, an Epic of Feminine Heroism**¹ and Ingawa's **The Adventures of Iliya Dam Maikarfi**⁴⁶. **The Adventures of Sultan Attahiru and his Brave Fight against the British**⁵⁵ celebrates a more modern hero.

Apart from these straight retellings of the stories, folk tales are also woven into other genres such as realistic tales. Examples of these are the story of Madola in **Tambri**,⁷⁵ the riverine folk tales of Bukwe the monkey and Kaiza and the Mami water in **Tambari In Dukana**.⁷⁶ Achebe's more adept incorporation of the folk tale about the little bird in **Chike and the River**² underscores the theme of self-awareness and personal fulfilment on the part of the young protagonist. Similarly, the traditional tale of the singing skull in **Zandi and the Wonderful Pillow**²⁴ adds a new dimension to the exploits of Zandi, the humpback in his world of fantasy.

(b) Fantasy

There is a dearth of Nigerian books for children in this genre, a point which was highlighted in a previous study.⁶⁰ Tales of strange and curious worlds or imaginary kingdoms and animal and human characters with magical powers are found only in the works of a few writers such as Kola Onadipe: (**Koku Baboni**,⁶⁷ **The Magic Land of the Shadows**⁷¹ and **Sugar Girl**;⁶⁸ Cyprian Ekwensi **Samankwe in the strange Forest**;³⁴ Iroaganachi — **A fight for Honey**⁴⁷ and **Zandi and the Wonderful Pillow**).

In Onadipe and Ekwensi's works there is a mixture of fantasy and reality, with the latter providing a firm anchor for the elements of fantasy. Iroaganachi's animal-fantasy **A fight for Honey** is a fable-like tale of how a proud lion was taught a hard lesson by the bees when he tried to intimidate them into letting him have their honey. In Chukwuka's book **Zandi and the Wonderful Pillow**, we read a poignant tale of a hump backed boy's experience in the Evil Forest, where according to the custom of the land, he was sent. Rosemary Anizoba's **The Adventures of Mbukwe, the frog**¹⁹ is a pure animal fantasy about the friendship between a young boy, Chike and Mbukwe, the frog.

The latter's attempts to become Westernised by getting an education, securing and retaining a job in Lagos provide many amusing incidents.

To date no indigenous science fiction for children has been identified in any study, neither have there been fantasies based on the world of toys and dolls. This is no doubt a reflection of the current level of scientific and technological advancement in the society. Such stories will come as the society becomes more and more Westernised and industrialised.

(c) Realistic stories

In the area of realistic stories there is a wealth of books dealing with life within the traditional and the modern family and the wider society. A well-loved one which is fast becoming a classic is Mabel Segun's **My Father's Daughter**,⁷³ an autobiographical story of a young girl's life as a priest's daughter in a little Yoruba village in the early colonial days. **The Wisdom of Mallam Faruku**, the second story in **The Kidnappers**⁸⁰ is a northern based story about how a renowned Islamic scholar determines which of a father's two sons should be the heir. **Ten in the Family**⁵⁶ by A. Nwakoby deals with the story of a large Igbo family, struggling to survive in modern Nigeria, the parents' self denial and the consequent successes and failure.

There are numerous stories dealing with children coming to grips with the demands of the wider society. **The Boy Slave**⁷⁰ by Onadipe deals with an only son sold into Arab slavery. Its sequel is **The Return of Shettima**.⁷² **The Twins of the Rain Forest**⁷⁷ tells the story of how the bravery and non-conformist attitude of a young man, Oshare, saved his twin brothers whom tradition demanded should be set adrift on the Niger.

The stories about life in modern Nigeria are such stories as **Coal Camp Boy**³⁰ which recounts how a much-depleted Igbo coal mining family returns to the ruins of their house after the 1967-70 civil war. "Nothing so sweet" in **The Torn Veil and other stories**⁴⁸ is the story of a young girl's stubborn refusal to marry an old man to whom she was betrothed in childhood.

Adventure stories such as **Akpan and the Smugglers**,⁷⁸ **The Drummer Boy**,³⁶ **Proessor Q's Secret**,⁸² **Juiu Rock**,³² **Chike and the River** and **More Tales out of School**⁵⁸ explore the familiar motif of young children tracking down adult criminals — mainly smugglers, robbers and kidnappers.

School stories also form a sizeable proportion of realistic stories for children. Anezi Okoro has a substantial number of these: **The Village School**,⁶⁵ **New Broom at Amanzu**⁶³ and **The Village Headmaster**.⁶⁵ Michael Crowder in collaboration with different authors from different parts of Nigeria has also written a series: **Eze goes to School**,⁵⁹ **Akin goes to School**¹⁰ and **Sani goes to School**.²⁶ They all deal with the recurrent theme of a young child's struggles to get a Western education in spite of financial constraints and sometimes unappreciative adults. One of the most prolific Nigerian writers of children's stories Cyprian Ekwensi, also has some titles in this narrative

mode. **His Trouble in form Six**⁴⁰ is a realistic story of a teenage boy in conflict with the adult world, typified by the school authorities.

(d) Historical fiction and Information Books.

These were put by Wagner⁷⁹ as constituting about 5% of books published in Nigeria by 1974. Most of these are stories of the old world dealing with inter-ethnic wars, slavery in West Africa and the Arab world and the pre-colonial days. In this sample, it is biographies written by Akinlade, Delano and numerous writers in the Longman's Makers of African History series which make up the largest number. Such figures of history are Ajayi the Bishop,¹³ Oluyole the Basorun,¹⁴ Shehu Usman dan Fodio,¹⁵ Josiah Ransome Kuti,²⁷ Jaia of Opobo,¹⁸ Olaudah Equiano,⁵² Emotan and Kings of Benin.⁶⁶ Muffet's 'The Story of Sultan Attahiru I and his Brave Fight against the British in 1903' cited by Ellis, as an example of the 'aggressively nationalistic tendencies' of books published by A.U.P. (Nigeria) can in fact barely pass as historical fiction. It suffers from an unimaginative use of historical sources, citing too many dates and direct quotations from supporting documents.

Apart from these biographies, Akinlade^{11, 12} and Aqwu^{7, 8} also have a series on biblical figures. The didactic intent overrides the other literary qualities of the stories.

At present there are very few books available locally which are special interest books, for example, on sports, hobbies, how-to-do and career choice.

2 Plot quality and Narrative technique

Needless to say, the plots are of varying quality and type. With traditional stories we have retellings which show freshness, vividness and authenticity to the oral tradition such as Achebe's versions of Igbo folk tales and Courlanders **Ijapa the tortoise**. Kemi Morgan and Kunle Akinsemoyin use the traditional warming up formula of the story-telling sessions. Such versions stand out in contrast to Adedeji's simplified **Stories my mother told me**⁶ and **It is time for stories**.⁵

Most of the realistic and fantasy stories use the uncomplicated linear method of narration often found in children's stories. The plots are kept as simple as possible. There is usually an omniscient narrator except in such stories as **The Boy Slave** and **My Father's Daughter** which are told in the first person. **Ruwam Bagaja** uses the flashback technique in which the story begins with how a professional story teller Koje meets Alhaji Imam who tells him of his experience in his search for the water cure. **The Passport of Mallam Ilia**³⁸ uses a more complex technique, starting with a prologue in the third person, the body of the story in the first person, and reverting to the third person in the epilogue.

Most of the incidents are interrelated and credible. However **Ruwam Bagaja** and **Iall Maikarfi** rely excessively on coincidence and contrivance, in keeping with the tradition of the tales of the wandering raconteurs. The plots of Anezi Okoro's school stories, Segun's **My Father's Daughter** and Ade-Ajayi's **Ade — Our Naughty Little Brother**⁴ are episodic.

This survey of the plots of some of the titles shows that the topics dealt with are universal human problems which are only 'Nigerian' in the sense that they are explored within the context of the Nigerian social milieu.

3 Themes

In writing about the subject matter of the books, we have noted the fact that the topics are universal, but explored within local frames of reference. This statement is also true with respect to the themes of the stories. A variety of these are handled with varying degrees of success. In Patience Thom's **Audu's Bicycle and Dancing Mary**,⁷⁴ she in an overtly didactic way encourages parents to let children pursue their talents, however socially unacceptable. Mary finds someone to pay for her dancing lessons and she of course ends up in Europe and America as a famous dancer.

Many of the stories promote the quality of honesty in spite of all the odds, especially the adventure books. In these, the common motif recurs of good actions being rewarded and bad actions meeting their just desserts. The valued societal virtues such as kindness, hospitality and deference to age are encouraged, sometimes in too overt tones as in some of the Ekwensi books.

The attitude to traditional beliefs is ambivalent, with the wisdom of the old ways being extolled in some stories as **The Land of the Crocodile's Teeth**⁸¹ and sometimes being queried in such tales as **Twins of the Rain Forest**, **Koku Baboni**, **Hassan and the Spirits** and 'Nothing So Sweet.' The latter values are such questionable practices as twin death, child betrothal and belief in malevolent-spirits. The self-destructive and unproductive nature of revenge is explored in Ekwensi's **Passport** and an **African Night's Entertainment**.²⁹

The value of the acquisition of a Western education is prominent in the school stories. Even Akin, the drummer boy in a book of the same name eventually gives up his freedom as a wandering but talented singer in Lagos to go to Mr Fletcher's Boys' Forest Home. It is noteworthy that many of the honest boys in the adventure stories, who break up gangs are rewarded with scholarships. Curiosity, hard work and good manners are encouraged. So are resourcefulness and inner strength, shown for example by Ihanyi, the coal camp boy. In **Coal Camp Boy**, we are told, 'The hills (had) made t(hem) strong, the industries showed them how to make their own life.'

The traditional folk tales follow the normal functions of the oral form, which is to entertain, advise, correct and mould society. The messages are clearly stated at the end of the stories and the traditional values are extolled: conformity (Kigo and the Bush Spirits) gratitude (The Ungrateful Hen); and humility (How the tortoise captured the elephant). These tales inculcate the societal values such as bravery and strength in men; elegance, kindness and sympathy in women; and wisdom, experience and respect in age.

Some of the themes which arise from Nigerian society's increasing Westernisation which are yet to be explored concern problems of ecology, drug abuse, increasing alienation between old and young, and the perennial problem of bridging ethnic, religious and class gaps within the society.

4 Setting

It is in this aspect, involving the location of the stories, the people's philosophy, their beliefs about birth, death, sickness, this world and the next, that the cultural markers become most explicit. In the books we have examined so far, all these features predominate and build up into a picture of the traditional and modern Nigerian society.

An example is the use of **place names**, especially in realistic stories, which place the stories either distinctively in the north or south. Dorothy Wimbush's stories, all set in the northern part of the country, using northern place names, Muslim names and traditional northern occupations, are greatly steeped in the Islamic tradition. Her locations are usually dry, desert places in which there is an almost reverent attitude to water, e.g. **The Kidnappers**. The traditional occupations are cattle rearing and hunting. Ekwensi's **Passport** and **An African Night's Entertainment** are set in Mecca and various Fulani villages in the north. Onadipe's **The Boy Slave**, **The Adventures of Souza**⁶⁹ and **The Return of Shettima** are all set in the north.

The stories with southern locations can be further divided into western, eastern and riverine stories. In the main, each writer tends to write about the areas he knows of best. Thus Achebe's stories are mainly based in the east, Tsaro Wiwa's and Uwemedimo's in the riverine and Cross River areas. The traditional occupation of fishing plays an important part in the stories. In these eastern stories, the river Niger tends to have a strong influence on the characters, serving as a strong force of attraction to characters like Chike in **Chike and the Niger** and Febechi in **Febechi and the Niger**.⁶²

Ekwensi and to a slightly lesser degree, Onadipe seem to be the only writers whose stories have settings all over the country. Ekwensi's **The Drummer Boy** and **Trouble in form Six** are mainly set in pre-independence Lagos. The Samankwe stories can also be placed as southern stories even when specific place names are not mentioned.

Again we have to make distinctions among the **beliefs** of the different ethnic groups. In the northern tales there are strong echoes of a complete reliance on the will and judgement of Allah, although there is also evidence of resilient local customs such as the 'Accusing' ceremony in **The Kidnappers**, the 'Sanchi' fight in **The Passport of Mallam Ilia** and the spirits and monsters in **The Adventures of Ilia Maikarfi**.

In the southern based stories, we find incidents woven around the new yam festival, beliefs in markets being run by forest spirits — **Zandi p. 33**, the importance of the village square in the life of the community —

Unoma p. 4, the masquerades, the initiation rites protection by remote and immediate ancestors — **Samankwe in the Strange Forest**, and belief in 'Abiku' or 'Ogbanje' — the child born to die.

Also noticeable is an intolerance of the unusual in nature such as twin births or deformities. Other interesting aspects are the patterns of living within the extended family which is shown in human settings, and animal life — **Spider's Land** p. 14, and also the practice of polygamy with its attendant jealousy.

5—Characterisation

The major characters in the stories are identifiable as Nigerians from their names, their habitat and their beliefs and attitudes. The authors show varying degrees of expertise in the delineation of the characters — both animal and human. Again the characters can be placed as either southern or northern in origin and the young ones (depending on the genre) behave very much like typical Nigerian children, responding to situations within and outside the family. In this respect they are no different from children in other societies. They play tricks on each other and adults. They show courage and refusal to conform blindly like Oshare in **Twins of the Rain Forest**, resilience like Ihanyi in **Coal Camp Boy**, curiosity like Bayo in **More Tales out of School**, and a sense of humour.

The villains in the adventure books are cast in the traditional way. They are usually very cruel, horrible looking and sport one deformity or another. Examples are one-eyed Sunday in **Akpan and the Smugglers**, Jato in **The Kidnappers** and Big Cigar in **More Tales Out of School**.⁵⁷ Like Mr Silas in **Chike and The River** they are 'Wayo' men, smooth, fast and living above their means. In effect the adult characters do not always come over as mature, honest and showing a sense of propriety. For example Mama Bimpe in **My Father's Daughter**, is a termagant who stands out in contrast to Iya Egbe and the protagonist's mother.

An assortment of foreign characters occur in the occasional incident, usually representing the colonial authority. Some are idealists like Mr Fletcher who founded a rehabilitation centre for boys (**The Drummer Boy**), Mr Dewar the school supervisor in **The Village Headmaster** or representatives of the old trading companies. On the whole they play a wholesome role, interceding in ethnic wranglings and running vital services.

The symbolic characters have more explicit cultural markers, for example, the old people represent wisdom, experience and supernatural powers. A familiar motif in many of the traditional tales and fantasy is that of help coming to the protagonist by way of a ragged, unsightly old woman whom he had not spurned. The River Niger, too, plays this symbolic role, standing for majestic strength, continuity, and a force of attraction.

In the traditional folk tales, the animal characters act true to type. The tortoise represents worldly wisdom and cunning; the elephant — strength, humility but naiveté, and the lion, arrogant strength. In the longer retellings of some stories, the characterisation is more detailed than is normal for folk tales e.g. **The**

Drum and **A Fight for Honey**. The epic stories also show characters who are larger than life, engaging in incredible exploits which are in keeping with the genre.

The roundness of these characters is part of the literary quality which sets these books apart from the supplementary readers.

6 Language

Our concern in this section is whether the language in the books truly reflects the society from which they spring. (The readability levels of the books and the appropriateness of the language to the target audience are dealt with in another part of this study.)

The authors of most of the books we have examined here show a great versatility in the idiomatic use of the English language and at the same time catch the local flavour of the indigenous languages. They often reflect the speech rhythms in the narration and the dialogue through a variety of modes. Some of these are the wise sayings, songs, transliteration from the local languages, pidgin, the indigenous languages and local schoolboy slang.

Courlander is specially successful in reflecting the speech rhythms of the Yoruba language. Thus in **Ijapa the tortoise** Ekun and Opolo are said to be two friends 'who drink from the same gourd' p. 20 Olode the hunter's 'poverty fell away from him' p. 86 and Ijapa was told 'your story has no leg to hold it up'. This was at a time when 'people wore their beauty as they wore clothes' p. 124. Ekwensi achieves the same effect in **The Passport of Mallam Ili**. For example Zainobe, the beautiful Fulani girl talks of herself in the local idiom as 'a cloth in the market place that goes to the highest bidder'. Similarly, in cursing the drought-stricken land, the tortoise in **The Drum** says it is land 'that's only fit for Anunu the bird to dance upon. Shame, Four Hundred shame on you.'

Proverbs are used in the traditional way to comment on incidents and behaviour in an incisive way. As the Igbos say 'Proverbs are the palm oil with which words are eaten', and the Yorubas, 'a proverb is the horse of lost words'. Most often the proverbs are used by the older characters to comment on situations in the stories. Examples are in Courlander. 'A bearded man died in the fire and you are asking what happened to his beard' p. 63 and Chike's adaptation of the local Igbo proverb, 'It is bad that a man who has swum in the great river Niger should be drowned in its tributary.' p. 26.

Songs are used functionally in the society to comment on a situation, voice a complaint or criticise a person, no matter how high or low. This occurs with great success in 'Olomu's bush rat' and the song of the dancing girls in **Tambari in Dukama**, p. 97.

Dude our patron

Oh, he's a fine man

He's a fine man

He loves his bicycle

More than his wife

More than his wife.

Such songs are improvised as the occasion demands.

Transliterations from the local languages echo the vernacular vocabulary and word groupings. For example, the monkey's oath in **Tambari** 'Let the heavens kiss the earth and darkness . . . bury all'. p. 27. The address form to the Sheikh in **The Boy Slave** also echoes the Hausa form. 'Our Lord and master, Sheikh Maitama, the lion of the desert . . . the man who obeys no man, over whom no one but Allah has control' p. 24. The traditional cry of despair or anguish is also reflected in many of the stories for example 'Nne (My mother) I am dead' in **Chike**.

Songs, full of utterances or isolated words in the indigenous languages are used with or without translations. Instances of these are in the refrains of the traditional folk tales as in **The Drum**, and the middle-aged woman's moan in **My Father's Daughter**, p. 9.

Pidgin, is an important popular speech resource in Nigeria, very useful for communication across language barriers and for establishing intimacy and informality in relationships. It is used authentically in the stories, especially by members of the lower class — the money doubler in **Chike and the River** and such characters in the Samankwe and Tambari stories. Pidgin is specially effective in the brief, vivid and incisive ways in which ideas are couched in it. For example, a miserly trader in **Chikwe and the River** is referred to as 'Money-miss-road' p. 36 and the money doubler says of Eekiel's effrontery 'You get bold face to come my house and begin talk rubbish.'

School slang is used in the school stories for authenticity. Apart from nicknames for teachers, other pupils and the ever-present cane, other aspects of school life have nicknames. Thus any kind of trouble with the adults is referred to as 'landing in okro soup' and the dining room is the 'ghost room' as in **Trouble in Form Six**.

One noticeable feature of many of these books is that authors provide glossaries of 'difficult' words at the end of each chapter of the book. Comprehension questions are also provided. This has been attributed to the publisher's demands because they have an eye on the wider market provided by the use of the books as literature texts.

SUMMARY AND CONCLUSION

This survey of Nigerian children's books has focused on the literary types available to date. These are traditional folk tales, fantasy, realistic stories, historical fiction and information books. The first three genres are the most common, although not all the sub-categories in each group are represented. The topics and themes of the stories are of universal concern, although these are explored within the framework of the past and contemporary society. The settings which subsume the location, time, cosmology and practices are distinctively Nigerian, whether northern or southern. All the books examined are written in English, but they still retain the flavour of the local languages.

There is still great need for an increase in the number and quality of books produced for Nigerian children. The areas of special need are science fiction,

information books and special interest books. We have not dealt with books written in the indigenous languages, an area in which the picture is even more bleak. It would seem reasonable to conclude that the present growing interest in the writing and publishing of books for Nigerian children needs to be sustained if Nigerian children are to be helped to develop their abilities, individual judgements, sense of moral and social responsibility and thus become useful members of their society.

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Books and Disabled Children: an interview with Tordis Orjasaeter (Norway)

Tordis Ørjasaeter, writer and broadcaster and specialist in education for the disabled child, was a guest speaker at the Children's Books International at Boston Public Library in the U.S.A. in November 1981. She is interviewed here by Phyllis Boyson and her daughter, Heidi Boyson, a teacher of disabled children.

PB: Tordis, would you like to give us some background information on the IBBY International Project, 'Books and the Disabled'?

TØ: We want all children, handicapped or not, to be able to share exciting experiences with books . . . to enjoy words and books. That is why the International Board on Books for Young People (IBBY) arranged the exhibit at Bologna and developed the catalogue. The exhibition and catalogue are the results of co-operation between the Bologna Book Fair, IBBY and the Norwegian Advanced College for Special Education. The project includes books **about** disabled children and books **for** the disabled.

PB: What strategies and resources did you use in gathering and choosing the books?

TØ: We wrote to all of the National sections of IBBY, and twenty-six answered. Some of the IBBY sections, from developing countries, informed us that they have very few children's books at all, and none of the kind we asked for, but that they were in great need of such books. Some other sections sent lists of textbooks, probably because they had no books at all specially made for handicapped children. We confined the exhibition to books published during the last decades, and we only included books where the handicapped persons are children or young people, because we wanted to give possibilities for identification. Furthermore, we limited the number of books included in the exhibition to a maximum of two hundred.

PB: How did you manage to translate all of those books?

TØ: Students from the college translated and helped to evaluate them.

PB: What criteria for evaluation did you use?



TØ: We tried to use books which we hoped might give good information, possibilities for identification, and valuable literary experiences. We tried **not** to include books where the principle of compensation is too heavily stressed. That is: books where the handicapped child has to be extraordinarily nice or clever in order to compensate for his or her handicap, nor where there are sudden miraculous recoveries or where the information about handicapped children is false. We also tried to exclude books where the handicapped children are presented without personality traits, only focus

ing on the handicap. The most common pitfall is to concentrate only on the handicap and make all the handicapped children very special. The truth is, of course, that a child with a handicap is first and foremost a child, only with a handicap in addition. Children who have the same handicap are naturally as different from each other as all children are. There are so many well-intentioned books, but good intentions are not enough.

PB: Have you tried out any of these books with children as yet?

Ø: Sporadically . . . mostly with teachers at the college where they would share their observations. We'll continue doing more of this.

PB: Yes, I would like to see some more feedback on children's reactions to the books . . . whether attitudes or images of the 'handicapped' are changed by them.

IB: When I conducted my research on books about the disabled, in the USA, I had some difficulty getting many of the books I wanted. What about the availability of these books around the world?

Ø: In some cases it is difficult. I suggest writing to Marcia Lord, Book Distribution Department, UNESCO, Paris, France.

PB: Did you find any countries that were the most developed in the area of 'books and the disabled' and any countries that seemed to have the least stereotypic images of the disabled?

Ø: Yes. Japan does quite a lot and seems to be more developed in this area . . . The USA had a broader view than most . . . the characters were less stereotypic.

PB: The production of books in this area in Japan seems to be related to the positive attitude in their culture towards the handicapped. Children's books reflect cultural values. I remember an incident in 1971 when several Japanese educators were upset about a particular TV version of two 'bad' men in **Pinnocchio** who were depicted as blind and physically handicapped: they did not want this image of the handicapped for the Japanese children . . . it conflicted with their cultural values. Other cultures share this value too. There are many challenges in sharing literature cross-culturally!

TØ: There certainly are . . .

PB: Getting back to the 'books and the disabled' project, Heidi found certain patterns and tendencies in her research on American books.

HB: Yes. For instance, there were more boys than girls pictured as disabled; physical disabilities were represented more than other disabilities, such as deafness, blindness or confinement to a wheelchair; girls were depicted emotionally disturbed; and the emphasis was mostly on the handicap, not on the person. How does this compare with your findings?

TØ: Yes! Yes! I had very similar findings worldwide. I haven't had time yet to analyze the material thoroughly, but there are very evident tendencies concerning what kind of handicaps are most frequently found in books, how many boys and how many girls are afflicted by certain handicaps and to what extent the authors document personal experiences.

HB: Can you tell us something about the images of the handicapped children in these books?

TØ: As in your study, most children's books about handicapped children present children with physical or sensory handicaps. There are more boys in the stories — many brave and clever boys. When a girl is the main character, the book usually tells more about feelings, human relationships, disappointments, frustrations, expectations or lack of expectations concerning love life . . . And there is usually considerable emphasis on personality development. Most frequently, the handicap of the main character is a very grave one, such as being confined in a wheel chair. Yet these books are usually without sentimentality.

We meet many lonesome children — many who are treated as mentally deficient; many who are pestered by too much uncalled-for attention. A boy in a Japanese book said, 'Everybody stares at me when I go out. I don't like it.'

We meet many young people in the books with sensory handicaps, especially blindness, and in most cases the handicap is serious. There are far more blind girls shown than blind boys.



Phyllis and Heidi Boyson (left, top) with the cast of 'The Story of Crow Boy', Danbury, U.S.A.

HB: What about books about deaf children?

TØ: These reflect the audio-pedagogical theories: in many the children only lip read; in others they use sign language. Deaf children in the books are as often girls as they are boys. Many of the titles contain the word 'silence' and confirm the belief that deaf children live in total silence. We almost never read about the difficulties of those who are partially deaf.

PB: What did you discover about books dealing with mentally retarded children?

TØ: Books about mentally retarded children are fewer, and practically all the mentally-retarded children in these books are small boys.

PB: What about the 'settings' of these books: are there any commonalities?

TØ: Almost all these books confine themselves to the private sphere — the home, the small society. Rarely is this home and neighbourhood seen in relation to society as a whole; rarely is the handicap and its effects seen in relation to society's aid, or lack of aid, and its priorities in general.

PB: And the authors of these books?

TØ: A very interesting tendency in these contemporary children's books is that we are now getting quite a few authentic photographic picture books where young people tell about themselves in their own words. They tell about their ailments, treatment, relationship with others, desires and dreams about the future. Several authors are parents, sisters or brothers of handicapped children, using their personal experiences and love, trying to tell other

children about how it can be for a family to have a handicapped sister, brother, son or daughter. In many of the books about children with physical or sensory handicaps, the author's intentions, quite obviously, are to make the readers identify with these children.

PB: Many ordinary children's books can be enjoyed by 'handicapped' children. But there is also a need for books especially created for specific children, particularly in the case of blind and deaf children as well as mentally disabled young adults. What did your worldwide survey reveal in this area of special books for disabled children?

TØ: Catalogues and book lists from our IBBY survey show that books produced in Braille are mostly books for adults. We also have talking books. Since recorders and cassette players have come into daily use in many countries, blind people have a much greater range of potential reading materials. A wide choice of talking books is necessary in order to enable children to benefit from children's books. Blind children also need tactile books where they experience pictures through finger tips, stimulating their imagination and giving them new experiences. Research on deaf children shows us that it is important for young deaf children to learn sign language as early as possible. Although parents, teachers and others can interpret regular books into sign language, it is an advantage if they have the books with illustrations in sign language. There are very few such books in existence. From our IBBY research, we only found them in Finland, Iran, the Netherlands, Sweden and the USA. In the Norwegian book **Nora and the Words** what the deaf girl says and thinks is both in sign language and print. The beautiful American **Handtalk: an ABC of Finger Spelling and Sign Language** gives us some information about this special language as do some books from Iran where the whole story is explained in sign language. These books are important also because they contribute to the spreading of information about this language to people who aren't deaf themselves.

Books made especially for mentally retarded children are few. We found beautiful picture books made in Japan and the Netherlands and collections of verses and songs from Sweden and Norway.

PB: What do you think will happen to literature **about** the disabled in the '80s?

TØ: Making a guess concerning literature of this kind, I believe there will be a trend away from what we call confession literature towards a literature of revolt — reflecting what has happened within disabled people's own organizations: disabled people and their representatives no longer keep quietly and modestly in the background; they present their demands in society.

PB: What kinds of books would you like to see in the future?

TØ: I would like to see more books especially made for the handicapped, and to see cross-cultural collections of lullabies, rhymes, and picture books to stimulate language development. If there was only one book for the mentally retarded, it should be a book of lullabies.

We need books containing good psychological descriptions of the handicapped persons as one of the main characters and books where handicapped children belong in their environment as naturally as other people do. Disabled children almost never see children like themselves in films, on television or in books, unless the story specifically concerns handicapped children. If one never reads about anyone like oneself or meets anyone on TV or radio, it is a sort of affirmation that one is not good enough or does not belong anywhere.

My hope for the '80s is that disabled children will have their **natural** place in the ordinary children's books, not only as main characters in books especially **about** them. However, this will not happen until disabled children belong naturally, and are naturally accepted, in our neighbourhoods, just like other children.

PB: Tordis, what path in life has led you to 'books and disabled children' and to where you are today in your thinking and dedication?

TØ: I studied psychology and sociology and

studied children's reactions to theatre. I have a handicapped child myself who is now a young man. In about 1967 I was asked to give lectures on handicapped children and books. Very little had been done at the time. I developed a speciality in children's books and psychology.

PB: Your personal and professional experiences are reflected in your deep commitment to this field of study. Is there anything else you would like to say to our international friends around the world?

TØ: Yes. I would like them to know what it means to have a handicapped child — sorrow. You feel that you are never allowed to die. It is society's responsibility to make life worthwhile. We need the co-existence of both the disabled and the able. Some of us have a handicap, some of us have not. It is important that we get acquainted with each other, in books and in real life. Whether we are children or adults, fiction can be an inspiration towards gaining new insights, awareness and acceptance. Disabled people help the rest of us become more human: we need each other.

Tordis Ørjasaeter is Associate Professor at the Norwegian Postgraduate College of Special Education, a member of IBBY, the Norwegian Cultural Council and the Council for the Care of the Disabled. Co-editor of **Barnos Beste** (Childrens Best), a 12-volume anthology for children, she is also the author of **Med barn i teater** (With Children in the Theatre), **Massemediene og barnboken** (Mass Media and the Children's Books), **Alle trenger bøker** (All Children Need Books), **Boka om Dag Tore** (The Book about Dag Tore), **Barn og Bøker** (Children and Books), and **Barn, kultur, kreativitet** (Children, Books and Creativity). Several of her books have been translated into different languages.

Phyllis Boyson specializes in Early Childhood, Children's Literature, Creative Arts and Psychology. Former teacher/principal of Fiedel County Day School, former Director of Holly Child Care Center (early childhood school for emotionally disturbed children) and a teacher at N.J. colleges, USA. Participant in national and international conferences and professional organisations; active in WEF; a consultant; and Associate Editor of **The New Era**.

Heidi Boyson studied psychology at the University of Michigan and gained her MA in Special Education at Columbia University Teachers' College. She is currently Teacher-Coordinator of the Emotionally Disturbed, Smith School for Children at the Family Children's Aid Society, Danbury, Connecticut, USA.

Postscript: from the classroom

The two following examples of children's writing stem from Heidi Boyson's work in the classroom teaching literature to emotionally disturbed and 'learning disabled' children. (Note: 'Learning disabled children' is roughly speaking the American equivalent of the English category 'children with special learning difficulties').

(1) Bobby was a 6½-year-old boy in a school for emotionally disturbed children. In December 1981 he could neither read nor write; so he dictated this story. A month later, however, he had made a start on writing and reading some of his own 'words' and stories . . .

There Once Was a Person

There once was a person who thought too much. Many other times, there once was a person who used too much glue. There was a person who used **no** glue at all — he thought too much. Even when he was making an art project, he thought. He always thought about, '... look at this design,' and he thought about daydreaming, about being a bird flying up in the sky. He thought about everything that he could think about that was true; he thought about stories, but nothing worked out right. People at the library said, 'That's not a very good story. Elephants can't fly.' He came up with the best story this time.

Everybody was challenged by him. Everybody liked him and came to his house to see his stories. Then he found out that they didn't like his stories, so he stopped making them. 'Start making those stories,' the mother said. 'But they didn't like them at the other library,' he said. 'They like you now because you're making better stories,' she said. So he wrote and he wrote and wrote til he was so tired. All the people's houses were almost filled up with books that he wrote.

(2) Andy was a 12-year-old student in a school for learning disabled children. The following poem records his reaction to reading **The Diary of Anne Frank**. He hopes one day to be a writer, if he can find a publisher.

Anne Frank's Life

Once there was a woods of trees.
People discovered it one day.
They started clearing it out.
Finally, there were only eight left.
None could relate to one another.
One wanted a companion:
The tree started sharing its water.

In their own way these two offerings make a modest, but important, plea on behalf of the emotionally disturbed and 'learning disabled' child: the need for recognition and acceptance; and the need for a cooperative environment to banish isolation.

Books and Bilingual Children: Twin Languages

Jane Merrill Filstrup (U.S.A.)

People are often asked what five or ten books they would take on a lifeboat to a desert island. My children **are** on a desert island, in a manner of speaking, of French language in an English sea. There by their parents' design for them to imbibe a second language from infancy. The plan that, as anglophonic New Yorkers we would bring up our children bilingual, derived from several sources. First of all, my own childhood dream of near-native fluency in a foreign language was something that my brother and I had never quite achieved in our travels, though we had early acquired a love for the French language, and achieved at least 'survival French' in our periods of foreign residence.

Another stimulus was our admiration for the language flexibility of students at the Tcheran International School where we taught from 1969-71. Half of the students even negotiated a dual curriculum in Persian and English, with, apparently, little strain and lots of personal and family satisfaction. How fine to equip our children linguistically to glide from their natal culture to another.

In the 1920s and 1930s, early technical literature on bilingualism was pessimistic. Following an image that a bilingual was an archer with two arrows on his bow, American researchers anticipated all kinds of trouble and usually found it: bilingual children were behind in school, retarded in intelligence, and had weak or disturbed self-identities. Little effort was made in these early studies to account for factors like socioeconomic status and educational opportunity.

In the early 1960s, Wallace Lambert at McGill University in Montreal, set out to investigate the 'bilingual deficit', with a mind to developing remedial teaching strategies. To his surprise, Professor Lambert's research showed that French-English bilingual children scored significantly ahead of monolinguals on both verbal and nonverbal measures of intelli-

gence. Studies in other settings have confirmed his theory that bilingual children are at an advantage, particularly with regard to an aspect of creativity known as flexible thinking. This, according to Peter Homel, a psycholinguist at New York University, is 'the ability to see various aspects of a subject, to see new paths. Bilingual children quickly realize that the word is separate from the object and that names are not fixed for objects. This may enhance the child's cognitive ability'.

Encouraged by contacts with bilingual and trilingual families, we determined to give our children the opportunity to acquire a second language from infancy. The requisites, we discussed from experience and discussion, were: (1) a working knowledge of the second language; (2) willingness to consult, and easy access to, dictionaries; (3) an active enjoyment of language; (4) someone to call on for help with awkward idioms and usage; (5) if possible, a friend or babysitter with whom the child can communicate frequently in the 'recessive' tongue; and (6) plenty of attractive books in the second language.

Some of the books that have proved successful with our two children up to now — at 2½ years of age — are discussed in the remaining section.

They like picture dictionaries no matter how small the pictures, and are more apt to pore over them for many minutes than over any other type of book. **The Cat in the Hat Dictionary in French** (Random House, 1964) Rene Guillot's **Images et Mots** (Larousse, 1970) and **Mon Larousse en images** (Larousse, 1956) are all excellently bound and printed and 'grow with' a child. Flipping to any page of any one of the three a child will find an object, action, or event represented that is à-propos of his or her life at the moment.

Though literature-loving parents instinctively focus interest on high-caliber literature

for children, the low-cost and simpler little products are not to be scorned. It is possible to pick them up at a wire-rack sales outlet, supermarket, or stationery store in a French-speaking country. Ours were gained through the housecleaning of a Parisian friend whose son had outgrown them. Many are translations, for instance of Golden Books, but others are originals. For instance French children start on **bands dessinées** (comics) at a younger age than do Americans. Ours have memorized their favorite among the lower-grade books, Walt Disney's **Oncle Donald et ses neveux** (Deux Coqs d'Or). We also have a number of Babar adventures in flimsy part-of-story editions as well as the classic Hachette volumes. None can be read without abbreviation to a 2½-year-old. We read them so often that I have developed a surtext that scarcely varies. Babar's popularity in America makes this one French cultural experience that is continually reinforced in our surroundings — by the stuffed Babar in the shop window and the Babar-motif greeting cards from grandma, etc. The elephants' behinds bewigged with tropical foliage and painted with eyes — Babar's stratagem in the battle against the rhinos — was the first bit of a book the twins found hilariously funny, without any prompting on my part.

Beatrix Potter's **L'Histoire de Pierre Lapin**, is widely available in English-speaking countries from Frederick Warne Company. The translation is a classical gem, like the Gallic version of **Le Hibou et la Poussiquette**, Edward Lear's 'Owl and the Pussy-Cat' (translated by Francis Steegmuller). The sweethearts' boat is painted 'jeune-canari', and their money is rolled up — to rhyme — in a 'lettre de crédit', while the runcible spoon becomes a 'cuillère peu commun' and the newly-weds dance 'au clair de la lune'. The bilingual book, **The House That Jack Built/La Maison que Jacques a Bâti**, is also most effective, principally because of Antonio Frasconi's woodcuts illustrating the maiden all forlorn, the cow with the crumpled horn, and other highlights.

Two delightful books associating objects with their names are the small aesthetically pleasing square-format books **Des Fleurs et des Légumes** and **Chez les Grands** (Père

Castor Flammarion) in which each object, flower, or food item is framed on its own page. The same series includes six other titles: **Chez les Petits**, **Bon Appétit**, **Des Bêtes Sauvages**, **A la Cuisine**, **A la Maison**, and **Dans les Bois, dans les Prés**. A similar work, identifying double-spread moth, praying mantis, grasshopper, and dragonfly among other insects is **La Bête à Bon Dieu** by W. Dugan of the 'Albums Bonne Nuit' from Deux Coqs d'Or. Children, as soon as they shriek at a butterfly or point out a first firefly, are ready to respond to the splendid creatures in this first science book.

Very few titles for pre-schoolers (mostly dictionaries and Babars) are imported and kept in stock in the United States by international book dealers like Rizzoli's and Continental Book Company. But to acquire other French books is a bother, an expense, and a time-consuming process. The surcharge on special ordering a book from a New York City specialist bookstore can run as high as \$20 — nobody is set up to do it expeditiously.

Fortunately for Americans there are exciting developments in picture-books closer at hand, with dozens of laudable indigenous publications available from French Canada. Serving as a guide are **Notable Canadian Children's Books** 1976 and its 1978 **Supplement**, prepared and distributed by the National Library of Canada. One can also join the Communication-Jeunesse and receive 'Lurelu' their trimestrial journal on Quebec's children's literature.

French Canadian books emphasize wholesome virtues: the themes of family unitedness, cross-generational amity, the need to temper modernity with tradition, and simple pleasure taking in the natural scene and rhythms. Drawings are often naive or cartoonlike, and rendered in the brightest colors. Nearly all are paperbacks and the covers too are luminous, clearly delineated, and striking. Texts are chastened to an admirable simplicity, and there is an overall positive feeling of experimentation about the books. French Canadian children's literature is manifestly in its pearly youth, and the books are fresh and of high interest.

Preschool books from Quebec celebrate the countryside, even in contrast to the city

their ancestor is Virginia Burton's **Little House**, where urban noise and impersonality creep up on a lonely little house and nearly destroy it. In the nick of time the descendants of its builder rescue it and the house most gratefully relaxes into the countrified setting it had formerly despised. In Claude Asselin's **Le Beau Soleil** (Héritage, 1980), however, the sun's perspective never clouds. He prefers the green countryside to the city, 'parce qu'il y a peu d'espace et que tout est gris'; but he shines there all the same, because he knows it makes the city children happy. Lest these picture-book evocations of nature sound like anti-urban tracts, it should be said that they express a poetic pantheism, and are infused with human reassurance. Others from this ten-book series are equally fine, for example Asselin's endearing goodnight book **Le Petit Nuage** (Heritage, 1977). In **Petit Nuage**, pillowy cloud and gold star each has its hour of ascendancy in the day. Shyly the cloud makes friends, and they watch over one another in gently symbiosis.

In **Cléo**, by Michele Lapointe and René Jodouin (Heritage, 1975), a frolicsome caterpillar is beloved by others **because** he is aberrantly red. Soon Cléo shoulders his bag, crawls off, and eats his way into a juicy apple — and **trouble** — far from home. The society of green caterpillars follows him and by an application of tickle-torture manage to put a certain 'vilain Monsieur Croque' to flight. The children like to track down Cléo — a spot of red among the throng of green. As an adult I enjoy seeing the different way a stock formula is used in a foreign culture. Whereas an American might achieve plot tension by making the different caterpillar an Ugly Duckling-like outcast, the French Canadian author brings out social solidarity and the integrating power of community.

Editions Champlain, the French bookseller in Montreal, managed to find me a truck book for my son. François Ladouceur's **Jules le Petit Camion Rouge** has a devil-may-care trucklet who challenges a fierce locomotive to a race. Jules's hood pops open and though he brakes his four wheels, alas, 'PAF' he collides head-on with his competitor. The crack-up is narrated from the truck's point of view, with Jules dragged off to the service station, where he is cared for 'du mieux qu'on peut,

sans toutefois pouvoir réparer tous les dégâts'. My children take in soberly the **moralité** that one ought never 'jouer avec le danger'.

La Poulette Grise (Leméac, 1973) is based on an old chant about a bevy of hens who lay eggs in odd places such as in a church, in an armoire, or in the quarter-moon. Louise Méthé in her dramatically textured drawings has colored the eggs **par fantaisie**, too. Emma and Burton use the rhymes of this book as a shout-it-out lesson in the colors, 'C'est la poulette caille qui a pondu dans la paille' being their favorite couplet.

The scaled-down Tundra Books, only four inches square, are bilingual miniatures with nothing starchy about the language. In **A Toad/Un Crapeau**, a marshmallow falls white and soft — and toadlike — beside Bugo's log! The dachshund in **A Dog/Un Chien** is 'longue comme deux chiens', and there's a squirrel who doesn't like the rain to spoil his tail in **An Elephant/Un Eléphant**, and a mother who says 'Pouf' at the moth in her clothes closet in **A Moth/Une Mite**. These French Canadian books are all reasonably priced at 69 cents each.

For French children's songs we like the Folkways' **Chantons en français** in two volumes, and **Sing Children Sing, Songs of France** from Caedmon. More contemporary French children's recordings have in common jazziness, melodiousness, and, importantly, listenability from the adult's vantage. Our happiest musical discovery is the six-volume, wildly fanciful **Chante les Mots** (RCA, A. Colin Bourrelier).

Our first two fairy tales are on a group of book-record sets of juvenile classics, **Collection Peluche**, from Casterman: **Les Trois Petits Cochons** and Perrault's **Le Petit Chaperon Rouge**.

By way of a non-book grace note I suggest boxed games of Loto from Jeux Nathan (BP 58, 75680 Paris Cedex 14), which children have fun matching before they can play by the rules. Our set is called **Animaux Familiers**; among the eight others are **Fleurs de France**, **Oiseaux du Monde**, and **Cendrillon**.

Jane Merrill Filstrup is a freelance writer living in Bronxville, N.Y., with publications in many U.S. magazines. She is currently completing a history of Franklin Book Program as her doctoral dissertation.

The genesis of taste: visual memory and style perception in a pre-school child (age 1.0—4.0)

Maureen and Hugh Crago (Australia)

How does taste develop? What are the origins of aesthetic preferences? How soon do children arrive at an understanding of an artist's style? The field of developmental aesthetics is still in its early days. Not so long ago most scholars would have assumed either that children had no genuine artistic preferences or that what preferences they possessed were based on crude criteria and were unworthy of serious interest. However, partly as a result of Piaget's massive enterprise, there now exist a number of attempts to produce a developmental sequence of stages through which it is postulated all children must pass in, for example, arriving at a concept of 'style' (Gardner, 1972).

From a more pedagogic direction have come pieces of research into children's 'picture preferences', with the implication that if we knew more about what children in general like we would be better able to suit picture books and textbook illustrations to their tastes. In practice of course, publishing of artwork for children has been little informed by research, though somewhat influenced (we suspect) by certain commonly held but shakily verifiable assumptions such as the importance of 'simplicity' in illustrations for very young children.

What is now needed is a number of detailed studies of how aesthetics and aesthetic preferences develop in **individual** children **over time**. Butler (1980) provides data of this type in an unsystematic way, with a literary focus on the books to which the children were exposed rather than on the exact recording of the patterns of the child's response. Our own work (Crago 1979) though in the same genre — the 'parent diary' — sought to reverse this focus and by so doing to provide the first full account of a young child's aesthetic, as manifested in response to picture books.

From 1973-78, we conducted an intensive investigation of our own daughter's responses

to the books she encountered in these years (she began attending school at 4.6). A diary record was kept, at first selective, later (after age 3.0) comprehensive and based on her book-influenced play and conversation. Though the primary aim was to record verbal responses, significant non-verbal reactions were also noted. Our attempt was to keep the study as naturalistic as possible, within the limitations imposed by the character of the investigation. Most books read were selected by Anna; others were at our suggestion. She was free to refuse titles we offered, and frequently did. We did not question her about her reactions and in general spoke only in answer to a question or comment from her, so that the remarks we recorded were normally spontaneous — though not, of course, uninfluenced at a more global level by our own attitudes, our level of articulateness, and our interpersonal styles in conversation.

Anna had access during the first few years of her life to a wide range of art styles and formats, largely typical of what artists, publishers and libraries have made currently available. Because of the extent of her book experience, however, it is probable that she still had access to a greater variety of styles than most children, so it seems reasonable to treat her preferences as indicative of her personal taste. In many ways, these preferences seem to confirm much received doctrine on young children's likes and dislikes: we have a little evidence to suggest that she preferred neatly framed pictures to ambiguously bounded ones; figures of humans or animals always held her attention much more readily than landscapes or inanimate objects. Both these preferences have been stated to be typical of her age range (see Cass 1967, ch. 2; Smerdon 1976; Groff 1977). On the other hand, she seemed to have no need for extremely simplified representations in her early books, nor for uncluttered pages with

few focal points, nor for clear outline — all of which have also been claimed to be necessary for preschoolers (Cass, p. 7). Moreover, the appeal of a text could easily override her taste for a style of illustration, and even lead her to express admiration for that style. Her preferences were not absolute.

Visual Memory and the Perception of Style

As research has found to be true for most children at preschool age, Anna seemed to focus her verbal commentary on constituents of pictures rather than on whole pictures — on objects, characters, or parts of pictures rather than on the entire scene represented. Lack of space and the impossibility of colour reproduction here preclude a detailed discussion of Anna's developing taste, but some suggestive observations can be made. For example, at 2 years 11 months she made her first explicitly appreciative remark about an entire picture — the colorful illustration on p.27 of Carol Barker's **King Midas and the Golden Touch**, a picture which she remembered after a lapse of 2 years at 4.9 years. More interesting, and significant, however, was the fact that she later responded similarly to two pictures on quite different themes — p.10 of Fiona French's **King Tree** (Op.11) and pages 2-13 of Margaret Mahy and Jenny Williams' **A Lion in the Meadow**. Any reader with access to these three pictures will see that it is essentially their colour resemblance and their general composition, movement and tone which link them. In other words, Anna's response is evidently aesthetic, and we must suspect that the later responses are being shaped by that early experience and that an 'ideal picture' has formed in her mind against which later illustrations will be measured. Moreover, the preferred color tones of this archetypal picture correspond well with Anna's favorite opening (Op.8) in the second book she owned at 11 months, **The Pirates' Tale**. It certainly appears that her color and composition preferences date from very early and they remain remarkably consistent throughout the periods our records cover.

Another interesting, and rather curious, link in Anna's mind occurred in relation to our disparate pictures — Poussin's 'Et in

Arcadia Ego' (Op.p.101 in Robert Hughes' **Heaven and Hell in Western Art**); a Guercino picture on the same theme below it; and (in Guy Daniel's **The Bible Story**) Cima's picture of David carrying Goliath's severed head (Plate XIV) and De la Tour's 'Mary Magdalene'. A shadow in the Poussin picture became for Anna a 'severed head' as the result of a complex series of visual associations clearly traceable between the four pictures. A skull in one of the pictures acted as the initial focus for Anna, and her scanning of the Guercino picture triggered memory associations which resulted in her imposing on the Poussin elements of two pictures she had not seen for a considerable period. Her interpretation of a roughly circular shadow as 'a head cut off' (not as a wild guess, but as the product of a specific visual memory of a configuration of images), is evidence of the ability of key images to carry with them considerable portions of their context.

There is evidence also that Anna's awareness of artistic **style** began to develop during the same period. In her second year she appeared to be sensitive to the shared **content** of books by Ezra Jack Keats which feature the same boy with his daschund. At three years, however, we were surprised to find that she appeared to respond to the **style** of an illustration of a cow by Peter Spier (in **To Market, To Market**), naming it as 'Hendrike', the name of another cow illustrated by Spier in **The Cow who Fell in the Canal**, a book which she had not seen for some 8 months. More surprising still perhaps was her apparently connecting up at 3.7 years a little (advertising) drawing by Crockett Johnson (in the front of Ruth Krauss's **A Very Special House**) with his drawing of **Harold and the Purple Crayon**, before we ourselves were aware that Crockett Johnson was responsible for both illustrations.

We do not advance these examples (expressed by Anna in terms of a simple identification) as proof of style sensitivity proper: clearly Anna has not reached Howard Gardner's 'first stage of style detection': 'When the child's sensitivities to persons and objects combine, leading to awareness that a person's way of behaving will leave recognisable imprints on his creative products'. Though we

had often explained to Anna about the artists who had made her books, and pointed out that this was, for example, 'another book by Maurice Sendak', she has not in the quoted examples linked an artist's name with her recognition of similarities. It seems probable that she was perceiving style similarity quite unconsciously.

Conclusions

It is little wonder if previous writers on the subject have not sought evidence of children's aesthetic preferences before the lower grades of the elementary school. Our own data comprises some 2,000 MS pages of records in all, yet the amount of explicit evidence remains very small. Without records, how much would we ever have noticed?

Anna did have aesthetic responses that were not solely tied to content. She expressed them globally rather than specifically, because she did not possess the vocabulary for the latter. Her preferences were for composition-and-color combinations, just as her basic narrative units were characters-in-action rather than 'characters' or 'actions' (Crago, 1979). What could be more understandable, since the vocabulary of aesthetics is a set of abstractions; in practice 'color' and 'composition' do not exist other than in combination.

Underlying both Anna's preferences and her sense of style was her ability to remember vividly and specifically over very long periods of time. Indeed it was memory, in the examples above, which led her to state appreciation. In this the power of early book experience to form later responses is obvious. But it was not simple repetition of earlier experience which was in evidence; rather in the examples of visual memory cited, it was a question of responding to a **synthesis** of earlier stimuli. Finally, we should note that almost all the books for which Anna voiced explicit preferences were **not** actually borrowed by her, but by us for ourselves or selected by her from our shelves. As elsewhere, it was the novel and challenging which spurred her to articulate appreciation — albeit an appreciation for the 'familiar' within that novel frame. Our findings should go some way towards qualifying the view that

the aesthetics of young children are undeveloped (Smith, 1953) and best served by 'educationally' simplified styles of illustration.

Hugh and Maureen Crago are Australians temporarily living in Keene, New Hampshire, where they have both been studying counseling psychology at Antioch/New England Graduate School. Portions of the five-year record of their elder daughter's book-related behaviour have been published in **Orana** (Australia), **Signal** (U.K.) and **CLE**. Maureen and Hugh's previous graduate education was in the scholarly study of language and literature, but their interest in literature and art has been refreshed and given new direction by their observations of Anna. **Anna Crago** currently attends Fuller Elementary School in Keene; her interests include reading, writing, drawing, dancing and 'looking at beautiful things.'

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Goldilocks among the micro-chips: the educational role of literature in a technological world.

lex Andrews (U.K.)

This article is an abridgement by the author of a paper presented to the Third Triennial World Conference on Education of the World Council for Curriculum and Instruction at the Development Academy of the Philippines, Tagaytay, 31st December, 1980.

'Do you begin to see, then, what kind of world we are creating? . . . In our world there will be no emotions except fear, rage, triumph and self-abasement. Everything else we shall destroy — everything . . . We have cut the links between child and parent, and between man and man, and between man and woman . . . There will be no love except the love of Big Brother. There will be no laughter, except the laughter of triumph over a defeated enemy. There will be no art, no literature, no science . . . There will be no distinction between beauty and ugliness. There will be no curiosity, no enjoyment of the process of life. . .

George Orwell (Nineteen Eighty-Four)

Is there still a role for imaginative literature in our fast-changing, hard-headed technological world? Has Goldilocks any longer a place to stand among the computers, the machinery and the concrete monoliths that more and more compose the landscape of the twentieth-century child?

For readers who have forgotten the story of **Goldilocks and the Three Bears** I'll give a brief resumé of it before going on to explore the questions that it evoked in my mind:

A little girl, Goldilocks, discovers a house in a wood belonging to three bears who have gone out for a walk while their breakfast porridge is cooling. Being a curious little girl she knocks on the door and then walks in. There are three bowls of porridge on the table. She tries the biggest one, but it's too hot; then she tries the middle-sized bowl, but it's too cold. The teeny-weeny bowl of porridge, however, is 'just right', so she eats it all up!

She experiments similarly with the chairs: finds the big chair too hard; the middle-sized chair too soft; and the 'teeny-weeny' one just right — so she sits on it (knocking the bottom out of it in the process!).

Going upstairs she finds three beds. And again, the biggest bed is too hard; the middle-sized bed is too soft; while the 'teeny-weeny' bed is just right. So she lies down on it and goes to sleep.

(Unwisely, you may think, in a stranger's house in the middle of a wood!)

Inevitably the three bears return, ready for their breakfast. But things are not as they had left them. 'Somebody's been eating **my** porridge,' Father Bear growls loudly. 'And somebody's been eating **my** porridge,' says Mother Bear, not to be outdone. Baby Bear has the worst of it 'Somebody's been eating **my** porridge — and they've eaten it all up!'

The bears' perturbation is increased when they see the three chairs in disarray, and they decide they'd better inspect the upstairs. 'Somebody's been lying on my bed,' says Father Bear (usually in CAPITAL LETTERS). 'And someone's been lying in my bed,' says Mother Bear a little less volubly. Baby Bear's find is the most exciting: 'Someone's been lying in my bed — **and she's still there!**' Amidst all this hullabaloo Goldilocks wakes up, somewhat surprised when she opens her eyes to find three assorted bears confronting her with evident feelings of animosity. Thereupon, showing great presence of mind, she jumps out of bed, runs to the window, and leaps out — never to be seen again.

That's the story in essence. There have been numerous versions of it over the last century and a half, and the ending in particular takes different forms, in some of which Goldilocks runs home to her mother, and in some of which she doesn't. But I wish to leave an examination of the variations and their significance aside until later, and concentrate for the moment on the basic story, as given.

In the first place I want to use the story as a kind of paradigm, a kind of symbolic representation of our own plight in this modern fast-developing world. The human infant (and the human adult, for that matter) preparing to launch out into the wider world, is, like Goldilocks, alone in the woods — where there are both good and interesting prospects and some big, dangerous bears. Curiosity beckons us (as it does Goldilocks towards the good life — towards shelter, food and comfort. Unfortunately, those of us in the real world who are lucky enough to acquire these things then devote (unlike Goldilocks) a good deal of curiosity and ingenuity (not to mention resources) to holding on to them securely. Whereas Goldilocks, in her innocence, sits rather loosely to her acquisitions, we so-called 'realists' take a rather more tenacious view of things: and thus it comes about that the three most menacing bears we face today — nourished daily not by porridge

but by fast-accelerating technology — are (1) the Arms Race, 2) Inequality, and (3) Regimentation. Unlike Goldilocks in the story (whom we must now desert for the time being) the Goldilocks in the real world (or the Maria, the Johann, the Ahmed or the Narayanan) stands a fair (or rather an **unfair**) chance of having his or her life cut short by falling victim to one of the three menaces just listed. First the **Arms Race**. From the time I began this sentence I'm now typing until I get to the end of it the world will have expended approximately £100,000 on armaments and preparations for war — the current rate of expenditure being roughly £7,000 a second, worldwide. And a recent Gallup poll in the United Kingdom revealed that 54% of the population sampled expected a nuclear war to occur during their lifetime. Next, **Inequality**. The Brandt Report — **North-South** — (a programme for survival reminds us, if we needed reminding, that while the Northern hemisphere lives in relative prosperity, elsewhere

In the poorest countries one out of every four children dies before the age of five; one fifth or more of all the people in the South suffer from hunger and malnutrition; (and) fifty per cent have no chance to become literate. (p. 32):

The third menace, **Regimentation**, is a product of our mass communication media by which we daily brainwash ourselves into uniformity of thought and feeling, and steady reinforcement of stereotypical attitudes towards ourselves and others. Television and radio perpetually assault our senses with the current orthodoxies, and the literate minority can have these reinforced by reference to newspapers and periodicals. The more centralized and censored the media, of course, the more this tendency to regimentation moves in the direction of totalitarianism. Regimentation doesn't, in itself, destroy life (although it may well impair its quality); but the counterpart of the unity it seeks to create within societies is the division promoted between them. And xenophobia, coupled with inequality and an arms race, is destructive.

Ironically it is accelerating technology, which ought to be the Fairy Godmother of development, that all too often proves to be the villain — not only by contributing to the Arms Race, the Inequality and the Regimentation already referred to, but by undermining the organization and traditional values of societies where it is introduced too hastily, and by tending to produce an increasing sense of anonymity, alienation and dehumanization. Massive faceless tower-blocks replacing old rows of terraced housing have proved a failure, and in our inner-city areas vandalism and petty crime have increased rather than decreased with so-called 'modernization'.

While technological advance may enable us to buy computerized cars and beefburgers transistor radios and fish and chips standardized in quality throughout the world, both East and West suffer from the culture shocks introduced by accelerated innovation. Economists disagree on solutions, but the late E. F. Schumacher's analysis has an eminently sane ring to

it. 'It is quite clear (he wrote) that a way of life that bases itself on materialism, i.e. on permanent, limitless expansionism in a finite environment cannot last long, and that its life expectation is the shorter the more successfully it pursues its expansionist objectives' (p. 123). Schumacher feared the steadily accelerating drift away from agriculture believing that 'we should be searching for policies to reconstruct rural culture, to open the land for gainful occupation to larger numbers of people' rather than drastically cutting the agricultural workforce. A principal solution proposed by Schumacher is, of course, the concept of 'intermediate technology' — the application, roughly speaking, of just that amount of machinery and technological innovation which will substantially improve productivity while maintaining (rather than reducing) full employment. In demanding what he calls 'technology with a human face', Schumacher recognizes a problem vividly described by someone else in the words: 'Things are in the saddle, and ride mankind.' If, as it seems, they are galloping us along faster than we can cope, how can we put mankind back in the saddle? How can we ensure that values take precedence over facts that facts are put to the service of true values?

This, says Schumacher, is a matter for education. More than knowledge and technological know-how, education should be concerned with wisdom, with 'making our lives intelligible to us'. Which brings us back to literature. From time immemorial stories — later preserved as 'literature' have been one of mankind's means of making life intelligible, of bringing order out of the chaos of experience. 'Art is a primary human need (writes David Holbrook) because it is one of the chief means to understanding human experience'. And the American educationist Jerome Bruner recognizes this need in the technologically advanced Western world:

In a culture such as ours, where there is so much pressure towards uniformity of taste in our mass media of communication . . . it becomes the more important to nurture confident intuition in the realm of literature and the arts; yet (he adds) one finds a virtual vacuum on this topic in educational research.

'Literature' as an art form, however, is more than 'literacy'. There is no doubt that in a developing world 'functional literacy' is vital for facilitating the acquisition of knowledge, aptitudes and skills: facts must be acquired, and reading makes them accessible. But literacy **as such** is neutral; it remains the servant of what it is fed with. The new reader may be urged by 'statistics' and chauvinistic reading-matter to serve the Arms Race or military adventurism. He may be encouraged by authoritarian ideological or dogma-ridden material to accept injustices and inequalities (The Victorian hymn-singer sang glibly from his hymn book about 'The rich man in his castle, the poor man at his gate'.) He may accept uncritically newspaper propaganda reinforcing narrowly regimented orthodoxies, intolerant and prejudiced attitudes relating to race, class or creed.

Literacy is important but it is only a first step. We need to concern ourselves more carefully with **The Uses of Literacy** — to quote the title of a seminal book written by Richard Hoggart in the 1950's. And one of the uses of literacy is to enjoy some of the fruits of imaginative literature — to move into the worlds created by story-writers, novelists and poets where truths are expressed at one remove from immediate reality in symbolic forms accessible to us at a deeper psychic level than can be reached by facts alone.

As micro-chip technology develops further its storage, retrieval and communication systems we are likely to suffer from a shortage of facts. Already, if we only knew how to use them we have a bewildering supply of hard facts, political facts, military facts, facts about social and international relations, facts about business, travel, sex, drink, food, poverty, profit and loss. Certainly we can't manage our lives without more-or-less accurate knowledge about a number of facts. But **ONLY** facts?

The Kinsey Reports give us facts about **The Sexual Behaviour of the Human Male and the Human Female**. We can learn from these, for example, how many extra-marital relationships the average 36-year-old male and 37-year-old female has, and (within generalized terms) why and how. But for the experience of loving which is a rather different thing — we must turn to imaginative literature. Keats, Shakespeare, Tolstoi, D. H. Lawrence, George Eliot and V. S. Naipaul (in their different ways) give us in symbolic form the precious **experience** of loving.

Herman Khan, the nuclear strategist, gives us facts (or rather figures) about a hypothetical future nuclear war advising us that it would be better to have a country which survives a war with, say, one hundred and fifty million people and a gross national product (GNP) of three hundred billion dollars a year, (than) a nation which emerges with only fifty million people and a GNP of ten billion dollars. The former would still be the richest and fourth largest nation in the world (while) the latter would be a pitiful remnant . . .

But for the **experience** of nuclear war we must turn to the imaginative recreation based on the reports of witnesses and survivors of the Hiroshima bomb written by John Hersey (1946). Different kinds of experiential truths are presented in the ironical poem by Peter Porter 'Your Attention Please' (dealing with nuclear warning) or — for the experience of conventional war — in the poems of Siegfried Sassoon or Wilfred Owen, or in the novels of Tolstoi, Steinbeck, Hemingway, and many others.

Again, the Brandt Report **North-South** gives us the facts about the disparate economies of rich and poor nations in the northern and southern hemispheres of our globe, but it is imaginative literature which provides us with a felt sense of what it is like to be rich or poor. Chinua Achebe, Albert Camus, Thomas Hardy, George Orwell, Alexander Solzhenitsyn and John Steinbeck are a small sample of the gifted writers who can create imaginatively the experience of social privation or its opposite. By concentrating on the plight of the individual character such writers bring home the meaning and significance of warfare, injust-

ice, intolerance and regimentation, presenting in symbolic form their **human implications** — a kind of truth that no catalogue of mere facts could begin to convey. We need to be reminded, perhaps, that our imagination needs educating as much as does our intellect. Northrop Frye, in a work significantly entitled **The Educated Imagination** (1964) affirms that.

The world you want to live in is a human world, not an objective one: it's not an environment but a home; it's not the world you see but the world you make out of what you see. (p. 19).

The fact that we are active participants in imaginatively **creating** the world we inhabit is worth some reflection.

It seems to me that the more complex and bewildering the external world — our environment — becomes, and the more baffling to the human intelligence and dwarfing to the human spirit its kaleidoscopic changes, the more vital does it become to create within ourselves a **secure centre** — to establish a firm sense of personal **identity** and acquire and nourish the **self-knowledge** which alone provides the confidence to cope with external problems and challenges. Imaginative literature is a chief means to free ourselves from the domination of brute facts for the fuller contemplation of their **meaning**. And if our world is meaningful for us we gain fuller control over it. Through the exercise of imagination we learn to grasp meaning intuitively. And, paradoxically it may seem, self-knowledge can be enhanced and nourished by psychic growth which takes place quite unconsciously.

In this paper I am using the phrase 'imaginative literature' in its widest sense — to include oral culture: anecdotes, jokes, traditional tales, legends and myths, etcetera, as well as novels and poetry — all the verbal arts, that is, developed by mankind in his role of spectator of the 'human comedy' (or 'tragedy', if we look at it another way). In many countries now a rich culture is in danger of disappearing in the face of accelerating change. Richard Hoggart (1978) telling of his experiences as Assistant Director-General of UNESCO in Paris writes of the concern of a delegate from Malawi:

Unless a great deal is done quickly to collect and transcribe our oral material (he said) we shall be a people without a past. The old men who carry our history in their heads, in songs, stories and all kinds of phrases, are very old now, and the young are moving to the towns and have other interests.

'When an old man dies in one of our villages' the delegate concluded) 'a whole library disappears.' In the nineteenth century, Europe was faced by a similar dilemma; and folklorists like the brothers Grimm came to rescue and preserve a substantial range of folk and fairy tales for the future. Fortunately, this process is taking place in at least some of the cultures now under pressure from change.

Although many of these tales may be regarded as nursery tales, they are frequently tales for and by adults which have been 'taken over', as it were, by children. They may have been evolving, in various

forms, over centuries and (as Carl Jung has pointed out) they may embody universal archetypes of deep significance to human growth and self-understanding. **Goldilocks, Cinderella, Snow White and Red Riding Hood** and a host of others embody meanings that belie their surface simplicity. Being enjoyable and entertaining they facilitate, relatively painlessly, the unconscious growth of the individual in relation to parental conflict, sibling rivalry sexual maturation and so on. In **The Uses of Enchantment** (1976) Bruno Bettelheim explores the psychological interpretation of fairy tales in some detail, demonstrating—with enviable thoroughness—how children ‘make use of stories to cope with their baffling emotions . . . feelings of smallness and helplessness . . . anxieties . . . about strangers and the mysteries of the outside world’; and how in fairy tales, the young begin to sense for themselves the meaning of justice, fidelity, love or courage; not just as lessons imposed, but as discovery and experience’. Sometimes he pushes his interpretations too closely, I feel. But his study is thought provoking as well as lively and readable; and Dr Bettelheim is a realist not a starry-eyed dreamer. (After gaining his doctorate at the University of Vienna as a young man he later spent a year in the concentration camps of Dachau and Buchenwald. Consequently he knows the importance of preserving one’s identity and nourishing the imagination if one is to survive in an adverse world.)

I wish here only to refer to Bruno Bettelheim’s observations on **Goldilocks and the Three Bears**. The history of this tale is enough to show how changing emphases in the telling can reveal the changing world-view of the respective tellers.

It seems that the earliest versions of the story took the form of simply an animal fable in which the intruder on the domestic life of the three bears was another animal—a she-fox, or vixen—who was duly driven off. In the first recorded version, a manuscript by Eleanor Muir dated 1831, the ‘vixen’ seems to have been misconstrued as a shrewish old woman. And in the English version by Robert Southey, six years later, we have again ‘an impudent, bad old woman’ invading the bears’ privacy. To ensure our sympathy for the bears we are told ‘they were good Bears—a little rough or so, as the manner of Bears is, but for all that, very good natured and hospitable’. At this stage the story is clearly told as a cautionary tale warning heedless youth against ‘breaking and entering’, acquiring stolen goods and invading the lawful privacy of others. Property is sacrosanct, and the intruder is severely dealt with at the conclusion:

Out (of the window) the little old Woman jumped; and whether she broke her neck in the fall; or ran into the wood and was lost there; or found her way out of the wood, and was taken up by the constable and sent to the House of Correction for a vagrant as she was, I cannot tell.

The Three Bears, at any rate (we are told), ‘never saw anything more of her’.

The Three Bears are again cast as the heroes in a version of the story published in 1894 where in a

state of self-righteous indignation, they ‘try to throw (the intruder) into the fire, drown her, or drop her from a church steeple’. (The use of the church steeple suggests that the freeholders had ecclesiastical as well as secular justice on their side!)

About the turn of the century, however, a curious change of emphasis comes over the story. The ‘old woman’ had already become first a little girl called ‘Silver Hair’ and later ‘Golden Hair’. In 1904 she becomes ‘Goldilocks’ for the first time. Versions of the story published from this time onwards draw our sympathy towards the intruder: her actions are regarded as less reprehensible—more the result of curiosity and need than of wilful covetousness and vandalism—and the reaction of the bears is more of puzzlement than of complacent vindictiveness. The reader feels encouraged to identify with Goldilocks’ quest for shelter, food and comfort, and to feel for her plight when she flees in terror from the returning bears. We may share the relief of those authors who ensure that Goldilocks ‘runs home to her mother’ for security. The Three Bears nowadays tend to settle down decently to their breakfast after the episode none the worse for a minor interruption to their regular life. Goldilocks may not be exactly a ‘tragic heroine’, but we are drawn to feel for her in her isolation, uncertainty, experimentation, fear and flight. ‘There are no villains in the story’—as Bruno Bettelheim points out.

Bettelheim sums up the significance of the changes in the story in a very interesting way:

Despite the historical vicissitudes which changed the intruder from a vixen to a nasty old woman to a young attractive girl, she is and remains an outsider who never becomes an insider. Maybe the reason that this tale became so immensely popular at the turn of the century was that more and more persons came to feel like outsiders.

One could cite numerous expressions in literature of this predicament of modern man: Albert Camus’ novel **l’Etranger — The Outsider** — is (if you like) a longer and more sophisticated version of Goldilocks’ plight. The central character, Meursault, remains to the end—to his own tragic death—an outsider in a dangerous world. Our perspective has shifted in essence from an unquestioningly authoritarian to a responsible democratic viewpoint. Philosophically we now inhabit an existentialist world—dynamic, multitudinous and fearsome—in which we as individuals must work out our roles and find a valid sense of direction.

It is no accident perhaps that the period which saw these changes in the tale we have been considering saw also the rise of the novel. For the novel is **par excellence** the artistic means of expressing the multifacetedness of human nature. In the best novels ‘there are no villains in the story’. Characters are shown in all their complexity—a mixture of good and bad traits, just and false motivations, and varying degrees of self-knowledge. A novel at its best provides a kind of map of subjective experience, a schema of emotional life, of diverse relationships shaped into a satisfying whole in order to create an island of order out of the apparer

chaos of life. It inevitably embodies a 'criticism of life' (to use Matthew Arnold's expression) implicitly presented in the values represented by the dialogue and actions of the characters. We respond to these values almost unconsciously by an inward interpretive process. Although we are at liberty (if we exercise critical judgement) to accept or reject the author's moral perspective, we cannot if we read a novel avoid the challenge of facing up to the moral dilemmas portrayed.

In the process of adjusting to the world of the novel — accepting, rejecting, comparing and contrasting the values it embodies — we are nourishing our own inner world, strengthening our sense of personal identity and coming to terms with those hidden parts of our mind, the repressed forbidden elements characterized by Carl Jung as the 'Shadow'. The more fully we can understand and bring to consciousness those parts of our psyche that we have rejected, the more readily can we understand the complexity of others, and the less prone will we be to habits of prejudice, stereotyping and blind regimentation of thought.

We can, if we prefer, take our values wholesale as a kind of 'job lot' presented as dogmas or ideology. There is no shortage of competing dogmas and ideologies — 'isms' — jockeying for our uncritical allegiance. Unfortunately perhaps our world is now too small to allow for such luxuries; as the world shrinks smaller and smaller each dogma becomes vulnerable to its neighbour. In the tinder box we have created for ourselves by the Arms Race there is little sense in bolstering rival dogmas into positions of blind confrontation. We need rather to increase our powers of empathy and to recognize the complexity of our world so that we can understand the views and behaviour of those whose circumstances differ from our own. In this task imaginative literature has a vital role to play. It is not possible to **prove** this contention. To assert the value of imaginative literature is an act of faith. The phenomena of censorship and of advertizing, however, are evidence of a widely-held belief in the suggestive power of the word, and there is no reason to suppose that imaginative literature should be exempt from this power).

One of my post graduate students recently lent me a novel by Marilyn French, a writer in the women's liberation movement. The book is entitled **The Women's Room**, and immediately below the title, in bold capital letters, are the words 'THIS NOVEL CHANGES LIVES'. I confess it hasn't changed my life yet; I'm only up to

page 60, and I have nother 577 pages to go! However, in some important matters concerning the relation of men and women it has already shifted my perspective a little, and I don't doubt that there are further challenges in store. Although I would rather that the publisher had kept secret his intention of changing my life, I'm inclined to believe in the possibility of his assertion!

For many people novels and stories will seem a frivolous leisure-time activity having nothing to do with development in our technological age. 'Stories don't grow crops,' they will say, 'and poems don't make work-saving machinery.' However, for others the role of imaginative literature will be seen as different, but no less important. Man is probably no more aggressive than he ever was; but his technology puts him at immeasurably greater risk. The right use of literature in education can, I believe, help to develop in the coming generation a sane outlook on life; provide a relatively safe means for the release of natural aggression; nurture a sympathetic understanding of those whose circumstances are different from their own; and instil a determination to look for positive rather than negative solutions to mankind's problems.

The woods in fairy stories have always been dark and dangerous places. There is no doubt that our real world today is more dangerous than it has ever been before. The modern Goldilocks, faced with the triple menace of the Arms Race, growing Inequality and the tendencies towards blind Regimentation may well feel like giving up — drowning out her fears in a sea of raucous, amplified pop-music. But even there, if we listen carefully, we will hear in the words of some of the pop-songs snatches of stories, for stories and literature are the life-blood of the imagination, and there is no pushing them aside. Let us use them wisely and sensitively in our education. Let us use them to help Goldilocks get out of the wood.

Rex Andrews, BA, MPhil, PhD, principal lecturer in English, University of London Goldsmiths' College and former editor of the **London Educational Review**, is a graduate of Nottingham and London Universities. Periods of secondment with the BBC School Broadcasting Council and the London School of Oriental and African Studies have furthered his interest in literature, communication media and semantics. He has taught and travelled widely, and has been engaged for some years on research into the relationship between literature, dogma and education.

The Role of Education in Developed and Developing Countries for International Understanding and Peace

The 31st International Conference of the **World Education Fellowship**

By general consent, the Fellowship had a highly successful conference in Seoul, Republic of Korea, from August 9—12. Participants expressed warm and enthusiastic gratitude to the Korean Section whose members planned, organised and hosted the conference. All of this was done with exemplary skill and unfailing courtesy and considerateness to nearly 200 guests from more than 20 countries. In addition to the overseas guests there were also 130 Korean participants.

For many members it was a first time visit to Korea and we were keenly interested in the rapid social, economic and cultural progress of the country as well as in its remarkable achievements in education at all levels and stages. Opportunity was provided to visit educational and other cultural institutions, so that we saw at first hand evidence of the revitalisation that is occurring in this ancient civilisation.

Although the duration of the conference was relatively short, it was well planned and a substantial number of high quality papers was presented and discussed in both plenary and group sessions. The theme of education for international understanding and peace was approached through reports and analyses of specific projects and programs in several countries, the needs of particular groups, and wider changes in the global community. Titles of a sample of papers indicate the themes we addressed: educational development planning in Asia related to international dependencies and co-operation; the role of education in developed and developing countries for international understanding and peace; developmental psychology at the root of education for international understanding and peace; Japanese education for international under-

standing reconsidered: some implications of cultural pluralism; improving the outcomes of education; adult education, international understanding and peace for the 2000s. These are only some of a rich and varied collection of topics examined during the conference.

The Korean Section will issue a report of the conference to be sent free to all participants. A limited number of additional free copies will also be available on request. (Please write to: Dr Hun Park, Secretary General of the Korean Section, Professor of Education, Sung Kyun Kwan University, Seoul, Republic of Korea.) In addition, the next issue of **The New Era**, the last for 1982, will include a resume of ideas and issues presented at the conference, together with extracts from some of the papers. The full text of the conference statement on education for international understanding and peace will also appear in that issue.

Editor-in-chief.

Editorial

The 31st International Conference of the W.E.F. was held in Seoul from August 9 to 12, hosted by the Korean Section. It was attended by more than 200 delegates from some 20 countries and proved to be a great success in every way.

In this issue we take up some of the major themes of the Conference, starting with a personal perspective by Dr James Hemming, and including extracts from papers and the general Conference statement that was issued on education for international understanding and peace. We also have reports from sections, and an expanded book review section.

In the selection from the Seoul Conference papers, we present the views of the Fellowship about education for international understanding and peace: the need for such education in the world today; aims and objectives; barriers or difficulties that need to be overcome. The text of the papers from which we have made our selections will be available in the full Conference Report which the Korean Section of the W.E.F. is preparing, together with details of the programme and participants. This is the first of two **New Era**

reports on the Conference. The second, on strategies, procedures and methods, including examples of current practice, will appear in the next issue.

As announced in the previous issue, changes in the journal are being considered by the W.E.F. Guiding Committee. **The New Era** is the journal **of** as well as **for** the Fellowship. Accordingly, in addition to news of the Fellowship activities in different national sections, we would like your views, reports and studies of educational experiences and ideas that are relevant to the Fellowship's concerns. Also, let us have your opinions of the journal and of articles appearing in it.

Editorial Communications

Typescript articles (1500–3000 words, 2 copies) and contributions to discussion (letters and short statements) should be addressed to Malcolm Skilbeck, Department of Curriculum Studies, University of London Institute of Education, Bedford Way, London WC1H 0AL, U.K. Phone (01) 636 1500, extension 636.

W.E.F. Seoul Conference:

1. A Personal Perspective

James Hemming (E.N.E.F., Member of W.E.F. Guiding Committee and Honorary Adviser to the Fellowship)

The Conference raised and considered a range of vital issues which have to be faced as a condition of human survival. Among them were the need for a new economic order, the problem of injustice within societies and between communities, poverty, hunger, the arms race, the dreadful menace of nuclear war, indifference to human rights and human dignity, the excessive domination of materialistic values, the expansion of population, and the perils accruing from ecological ruthlessness. The speakers and other participants left us in no doubt that the building of peace through international understanding has many elements, none of which can be neglected without impairing the fabric of our human future.

With so much to do, and such powerful forces ranged against the doing, the Conference could easily have become overwhelmed by the sheer size of the task it had assembled to consider. But this was not at all how it worked out. As the Conference advanced, certain directions emerged which indicated that, however stubborn the economic and political factors might be, and however much they needed tackling at top levels, a way forward was available in which everyone could participate. It is these heartening insights which seem to me to have been the most encouraging outcomes of the Conference.

The sense of unity

The pervading conviction of the Conference was that the world can advance from where it is to where we would like it to be **only** by co-operation and sharing between peoples, based on feeling and thinking for one another. As Dr Kyu Ho Rhee, the Minister of Education in the Republic of Korea, pointed out, in the opening session of the Confer-

ence:

The world we live in today has become a neighbourhood, and the whole globe has become a single sphere of life that binds people from different countries in one way or another. What is more, problems spawned in the dust of daily life are no longer of parochial character, confined to particular countries, but are of universal nature, whose complexity defies the effort of any single nation.

Dr (Mrs) Madhuri Shah, the President of the World Education Fellowship, made a similar point in her lecture:

There is an increasing and, if I may say so, irreversible realisation everywhere that whatever the colour of their skin, whatever the language of their speech and communication, whatever their religious beliefs and persuasion, whatever the stages of their economic and technological development, whatever the political systems they might have given themselves, the peoples of the world now have to sink or swim together; there is no other option.

It was this shared sense of the universal nature of our task that was so refreshing at the Conference. We had come together to consider a **human** quandary, a challenge to **all** the peoples of the Planet Earth, and especially to the educators, 'on the level of educational administrative authorities, on the level of the professional educational organizations and on the level of each school' to quote Professor Chong Suh Kim (Seoul National University). Mr H. S. Payne (Tasmania) saw the W.E.F. itself as 'a microcosm representing those principles of social cohesion, the principle to maintain one's own identity, equality of opportunity and equal

responsibility for, commitment to, and participation in our common yet diverse cultures'.

It became obvious, then, that, just as there was a single set of large-scale problems that had to be tackled to ensure a decent future for mankind and womankind, so, too, there was a single set of educational principles for helping the young towards international understanding whether the school in question was a small school in a struggling agricultural community or a large urban establishment surrounded by all the opulence of technological advance. It is to these principles that I would now like to direct my attention.

Considered one at a time, neither the overall perspective, nor the particular principles I am about to consider are new. UNESCO has been working over the field for many dedicated years. In addition, a number of organizations and schools around the world have, with patience, determination, and creative ingenuity been gradually extending the role of education to include a world view, an appreciation of cultural variety, and a concern and compassion for those peoples who are disadvantaged by ecological, economic or other circumstances.

The unique feature of the Korean Conference was that it brought the many aspects of education for international understanding into a coherent focus which projected a clear pattern for future action. The weakness of the past has been that we have tended to be too fragmented in our approach, achieving something useful here and something useful there — a course, a project, student exchanges and so forth — but rarely acting so as to compound all desirable elements into an effective total strategy. Consequently, education for international understanding has often found itself brushed aside by the various vested interests — or mere habits sometimes — of established educational practice. The lesson of Korea is that we must now move beyond fragmented approaches and consider the entire educational process as the ground for education in global awareness and concern.

Basic principles

Let me now turn, then, to the principles which achievement. This developmental sequence shows that the ability to care for others and for the world is not something to be injected into education as an extra but is the outcome the Conference brought out as the essential elements in developing education for international understanding, whether the country we are concerned with is 'developed', 'developing' or, quite often, both at once.

The first of the emergent principles is that, today, **all** good education must inevitably be education for international understanding. Every child growing up, wherever he, or she, may be, is in contact with the world elsewhere, to a significant extent. Aeroplanes fly overhead, radio and television bring the world into more and more homes, satellites orbit the globe, and will do so in increasing numbers, so that a single event may — such is our technological sophistication — be seen in all countries simultaneously. The whole world is now a part of every child's experience, the context of every child's life.

It follows that children no longer have to be coaxed into being interested in the universal; they **want** to know what is going on 'out there'. If schools fail to give what they teach a global reference, they are denying to their pupils an important dimension of awareness, and, at the same time, wasting a valuable source of motivation within the children.

Reference was made to an eight-year-old boy who, when asked what he would like for Christmas, replied 'a globe'. He wanted to be able to follow for himself where the aeroplanes went. How many children are, like this one, fully prepared to reach out in their understanding but lack the encouragement to do so? Children are increasingly aware of themselves as the inhabitants of Planet Earth. Sometimes it is the adults who lag behind.

The importance of feeling

However, as several of the Conference members indicated, knowledge about the world is not enough. Appropriate attitudes and feelings must also be encouraged. In this area too, it became clear that education for life and education for international understanding are at one: the educational process itself

should be a humanizing process, developing such capacities as concern for others, pleasure in co-operation, sensitivity and empathy.

At the root of such capacities lie self-confidence, self-respect and self-value. These, in turn, depend on appreciation and of a good contemporary education, set in the context of good human relationships — an education concerned with the whole child, seen as a person and a member of society, including world society, and not just as a recipient of information.

As Professor Seisoh Sukemune (Japan) pointed out, quite young children are capable of feeling for others. Neither age nor academic ability prevents the development of altruism. All human beings **like** being of service to others. Our contemporary educational aim should, therefore, be to expand that natural, potential altruism to embrace the whole world. Identification and concern have to be encouraged to grow out from family and friends, to the community, to the nation, and, finally, to all mankind.

Values within the school

From this follows another important principle: those values and attitudes we hope to find in the mature adult must be present in the mode of life and learning which our schools offer. Appropriately the Conference was held in the heart-land of Confucian wisdom. In **The Great Learning** we read: 'From the loving example of one family a whole state becomes loving, and from its courtesies, the whole state becomes courteous'. What is stated here of the family is equally true of the school. Values and attitudes are acquired from the relationships experienced within the school — from the school's 'ethos' as some put it. The acceptance of this principle means that we have to make human values, not academic values, the dominant values of our educational systems, important as academic values are in their appropriate sphere.

One is here reminded of another Confucian principle: moderation, the middle way, balance. If, in education, we let academic values become too dominant, we lose the desirable balance in what and how we teach; we lose the 'human-heartedness'. The value

of social education and counselling as aspects of this was brought out by Dr Dale G. Anderson (U.S.A.) and Dr Budd L. Hall (Canada).

The school community, it became clear, has a **very** important role in preparing young people for life in the world as it is. The school should be such a place that all who are members of it feel involved in what goes on, share in making decisions, experience co-operation as the best way to get things done, and learn responsibility by exercising it, not only in the school itself but in relationships of service with the community beyond the school — as Dr Peter Tim-Kui Tam (Hong Kong) reminded us. Professor Hermann Röhrs (West Germany), in his lecture, summed up the important relationships between overall experience at school, personal development, and the capacity to act in such a way as to foster peace in the world:

Peace education is not a matter of simply adding another subject area to the educational process, which is already overburdened with learning goals of all kinds; it is a fundamental process of education aimed at uncovering basic human abilities and instincts and, as such, is a prerequisite for human development. This attitude towards peace makes human development dependent on combining individual freedom with political responsibility for others.

Integrated education for international understanding

This leads on to another crucial principle brought out at the Conference — that education for international understanding must, if it is to be effective, be 'across the curriculum'. Indeed, many areas of study today **require** a world context if they are to have the power to touch the imagination, and motivation, of young people. Teaching subjects in isolation from one another robs them of much of their impact and relevance. Understanding comes from apprehending coherent patterns, not from absorbing packets of facts unrelated to one another. Thus, history should be about the adventure of mankind, described as truthfully as possible; geography about the habitat of living things

language is for getting to know one another —and oneself—better; science provides the information pool for mankind about the structure and processes of the universe and is put together, and constantly enhanced, by contributions from many nations; health education is about the needs, physiology and fitness of the human organism; mathematics is an international language; the world of the arts provides a common aesthetic inheritance through which feelings can be expressed and shared, and sensitivity refined; practical skills are at the very basis of human achievement; moral education teaches about man's endeavours to reach agreed rules of the road for living together in purposeful amity; spiritual education is about man's search for the answers to the ultimate questions — What am I? What is the meaning of life?

In the modern world, then, learning that is robbed of its global relevance is seriously impoverished not only in its capacity to enhance international understanding but in its integrity as a discipline. Teaching all subjects in their global contexts also provides the means of relating them with one another; it is a solvent of artificial boundaries.

Specific study of international understanding

The importance of education for international understanding 'across the curriculum' in no way diminishes the value of allotting time in the curriculum specifically for considering the international scene, the many problems that beset mankind today, and the relationship between the solution of these problems and the maintenance of peace. Young people — particularly in the senior years of schooling — need to know about, and discuss, not only the possibilities for raising the quality of life throughout the world but also about the dangers and obstructions that get in the way. Dr Hyun Ki Paik, the UNESCO representative at the Conference, was all in favour of involving students in fundamental problems:

If, within a cultural framework, a new international order needs a change in its morale — and this does seem to be the case — then education can only contribute to the development of this new morale through enabling students to

cope with this. The potential role of education in achieving international peace and understanding in this context would be substantial.

In this context, education should, as Professor Chong Suh Kim, among others, pointed out, include adult education.

The Korean Conference, then, made it plain what we have to do in our educational contacts with young people, and others, to further international understanding and peace in the years immediately ahead. We have to promote action at four levels in particular: at the level of the child, by assuring him, or her, the personal development that will enable him, or her, to think and feel **with** others and **for** others; at the level of the school community by building it on purposeful, friendly relationships and giving young people opportunities to participate and share and contribute so that experience at school is a humanising experience; at the level of the curriculum as a whole by giving every area of study its proper component of global relevance; and at the level of mature consideration, among senior pupils and adults, of the opportunities and dangers facing mankind today.

All these principles can be worked on effectively in **every** school throughout the world. Some will be in a position to go further, and faster, than others, but all can participate. In helping the young to a sense of international involvement and relatedness, the imagination of teachers is more valuable than expensive resources, important as it is that education, world-wide, should be properly financed.

A flaw to be remedied

It would be unrealistic to end this comment on the Conference without drawing attention to a serious block to education for international understanding which lies at the heart of the educational system in many parts of the world, particularly at the secondary stage. This is excessive absorption with narrow academic attainment as the supreme goal of education, to which reference has already been made. Whether we are thinking in personal, social or international terms, the desperate need today is for fully humanised

people who respect themselves, care for others, and know how to co-operate in the achievement of common aims. The intensely competitive race for attainment in formal tests and examinations, characteristic of so much secondary education today, is directly antipathetic to developing adults of this human quality.

The Conference aired this issue too. Elizabeth Adams and John Stephenson described approaches to assessment and qualification—including Honours Degrees—which are based on non-competitive individualized courses of study, validated by external assessors. To date, over six hundred students in England have gained their Diplomas or Degrees in this way. This, or something like it, must, surely, be the shape of things to come if we are to stop training our most able students in the characteristic we, above all, should be seeking to minimize—egocentric competitiveness.

In the years ahead, either the nations of the world will learn to co-operate in developing and sharing the resources of the planet or we shall end up destroying one another. At such a time it is profoundly unwise to educate our most able adolescents in conditions that, by their very nature, maximize competitiveness and minimize co-operation, at the same time as breaking the confidence of hosts of young people by the failures we impose upon them. The rejected, we should remember, readily become hostile. If it is true

that wars are made in the minds of men, it is equally true that minds are distorted by frustration and failure. Hitler himself was an educational reject.

The call of the future

To sum up, the Korean Conference was bold enough to make a **total** approach to education for international understanding and peace. By doing so it both revealed the intimidating range of problems to be tackled and brought out the points at which every educational system, every school, every teacher and, indeed, every parent can make valuable contributions to enhancing, at one and the same time, the quality of personal development among the young and the prospects of a more self-aware, juster, and more peaceful world.

The Conference was a heartening and invigorating experience which drew our attention firmly to what has to be done in the years ahead. Never before has the role of the W.E.F. been more decisively demonstrated—along with all those who share our purposes—and never before have its members' immediate tasks been more clearly delineated. At Korea, education for international understanding came of age in all its complexities but also with all its possibilities. Our dedication is to make those possibilities into realities by working on all facets, and at all levels, world-wide.



Korean Education Minister, Dr Kyu Ho Rhee, opening the 31st W.E.F. International Conference.



Arriving for the Conference dinner hosted by the Sung Kyun Kwan University, at Korea House.

W.E.F. Seoul Conference:

2. The Role of Education in Developed and Developing Countries for International Understanding and Peace: Definitions, Needs, Objectives and Barriers to Overcome

Malcolm Skilbeck (Chairman W.E.F.) and Helen Connell (E.N.E.F.)

1. WHAT DO WE MEAN BY EDUCATION FOR INTERNATIONAL UNDERSTANDING AND PEACE?

In her opening address, Dr (Mrs) Madhuri Shah, President of the World Education Fellowship, and distinguished Indian educator (see Profile next issue) introduced the theme of the Seoul Conference by underlining the current world crisis, drawing from it educational imperatives which gained wide support:

'The international community is today at grips with fresh conflicts in several parts of the world, the arms race and threat of nuclear war continue unabated; the deadlock in the North—South dialogue has been a source of fresh tensions, to say nothing of worldwide problems in such fields as raw materials, energy, food, population growth and environmental protection. The key factor to be recognised is the growing interdependence of nations and not their separate identity or existence . . . the peoples of the world now have to swim or sink together; there is no other option. It is against this setting of growing interdependence and human solidarity that I invite you to re-examine the role of education in promoting international understanding and peace.'

International Understanding: Education in an Interdependent World.

What does education for international understanding and peace mean in the context of interdependence? Several Conference members gave their views. Professor Taka-

nori Sakamoto of Kokushikan University in Japan pointed to increased human contact resulting in the need for mutual understanding by citizens of different countries of each others' **cultures**.

He drew attention to increasing scientific, cultural and other exchanges among nations and people:

International exchange and contact today is no longer within the framework of nations but . . . between citizens — or between human beings — and each of us has many more chances to contact directly other peoples and cultures.

Due to the expansion and increase of such relations . . . there may be more and more frictions and tensions of some sort or other in the future, not only between nations but also between human beings because of misunderstanding of one another. For this reason, it is necessary for each citizen to make every effort to promote mutual understanding, for the increase of interdependence between nations and the promotion of international exchange will result in a high degree of direct and incessant contact with different peoples and cultures. It should also be remembered that mutual understanding between nations is not possible without the foundation of individual understanding of human beings (citizens).

Thus, international comprehension consists in mutual understanding: to understand other nations (citizens of other nations) and to make ourselves under-

stood by other nations (citizens of other nations). Though these are related closely with each other (as an interaction), it is especially important to realize that the basic attitude to learn from other nations and peoples is the first step toward international understanding.

Practically speaking, international understanding means the mutual understanding of politics, economy, science and culture between citizens of two nations. It should be pointed out there that what is the most important is not the understanding of politics, economy, or science of the other nation but that of culture with the background of the national history and the custom of life, because culture underlies all the other factors and because we cannot understand any other nation including politics and economy unless we really comprehend its culture.

Culture is the fruit cherished and born out of different circumstances of each nation or people [throughout history]. So it is natural that individuals with different cultural backgrounds should have almost completely different viewpoints or ways of thinking.

A trifle discrepancy owing to the insufficiency or want of the above-mentioned understanding or recognition of other cultures may sometimes cause a collision of feelings or misunderstanding, giving rise to a grave opposition and conflict in the end. This is why the understanding of different cultures is very important...

We must not forget, however, that we are Asians. Needless to say, this does not mean to reject Western culture, but it implies to harmonize Western culture with the unique culture of each of the Asian nations and try to 'aufheben' (sublate) them.

A further Japanese contribution to our understanding of just what terms like 'international' and 'intercultural' education mean was provided by Professor Yasutada Takahashi, of Tamagawa University in Tokyo, and Secretary of the Japanese Section of W.E.F.

Professor Takahashi set his approach firmly within the context of the 1974 General Conference of UNESCO recommendation on education for human rights and fundamental freedom. He mentioned follow-up seminars, in Australia (Regional UNESCO Seminar on 'Intercultural Education in the Asian Pacific Region: Principles, Resources and Means of Co-operation') and Japan (Seventh Japan-United States Conference on Culture and Educational Interchange), where the key UNESCO concepts of understanding and respect for all ethnic groups, their cultures, values and life-styles were further elaborated. These concepts, he said, have been worked out with reference to changing world realities:

Various factors account for the new emphasis on intercultural education. Most of the nations newly independent after World War II were multi-cultural. For these nations inter-cultural understanding within a country was more urgent than understanding other nations. Moreover, increasing political power of the Third World nations, whose cultures were not well known, brought to the forefront the need for understanding their cultural backgrounds and traditions. In addition the new recognition of minority group cultures in the United States has led to the growth of multi-cultural education in U.S. schools. In the academic world, the development of cultural anthropology and ethnology also seems to have contributed to this trend. Each of these experiences has positively influenced the world-wide movement for inter-cultural education.

He felt that Japanese schools still have a long way to go in promoting intercultural awareness and understanding in children.

To study culture means to look at and understand people, first as cultural beings and second as belonging to a nation. This does not, of course, mean disregarding the national states or governments as political bodies. Rather it means establishing three components — people, the state and the world — as the main aspects of education for international understanding. If each com-

ponent is accepted as equally important, the Japanese school curriculum and instruction must be greatly changed, including the national course of studies and textbooks authorized by the Ministry of Education.

Inter-cultural education depends on the concept of cultural pluralism. There is no superior culture nor inferior culture, no higher nor lower society, and no developed nor under-developed peoples. It rejects fixing cultures into a theoretical framework resulting from scientific analysis, and requires the thorough study of an individual culture in order to learn the structure of meaning as the people in the culture understand it. C. Douglas Rummis (**Uchinal Gaikoku** Tokyo, Jiji Tsuchinsha, 1981) states the significance of inter-cultural understanding as follows:

It is precious for us to have various cultures and political systems in this world. This diversity gives us a comparison, which we need in order to learn about our own culture and our country. The most important purpose of comparative political science and comparative culture... is self-examination and self-criticism.

(Translated by this researcher from the Japanese text.)

Tamotsu Aoki also recognizes inter-cultural understanding as the most important issue in modern society. He says:

To overcome our cultural differences will be the last task of mankind... The important point will be how much we can control our culture, and how we can interweave foreign culture with our own. (Aoki, **T. Asahi Newspaper**, Jan. 5 1982.)

Thus, cultural pluralism requires us to respect each culture as it is, in its own uniqueness and value.

Still in the Orient, a Korean contributor presented an interesting view of democracy as a universal value to which education for international understanding ought to be related. At the same time, he pointed to the connection between national and inter-

national perspectives that many conference participants wanted to emphasize:

Today, the world suffers seriously from two great problems. The one is [conflict arising from competition among sovereign states]; the other is the demoralizing phenomena of industrialization and physical prosperity.

Thus, we surmount the critical situation of mankind by education, especially the promotion of national citizenship education, which is the key way and clear answer.

We enunciate the meaning of citizenship education through two main aspects. The first is democracy: that is, the universal and ideal value of all mankind. The second is patriotism: that is, the national spirit arising from each nation's traditional cultural and special circumstances.

If every nation had democratic ideology, characterized by human esteem, equal opportunity, recognition of individual difference, wisdom of group, a will for rational change, etc, and harmonizing with the unique national character, world-wide peace and human welfare would be ensured.

Professor Hermann Röhrs reminded the Conference that international understanding and peace education were part of a long tradition in the Fellowship:

The principal goals of our World Fellowship can be summed up by the words of international understanding and peace. The entire history of the Fellowship has been marked by efforts in this direction; Maria Montessori, Pierre Bovet, Elisabeth Rotten, James Henderson and many others have expressed themselves on various aspects of this topic. (See J. L. Henderson, **Education for World Understanding**, Oxford University Press 1968.) For my own part, I gave my first talk on peace education at the International Congress in Brussels in 1971 which was held in honour of the fiftieth anniversary of the founding of the World Fellowship.

To this distinguished roll call, the Conference added its own names. Dr Byungchai

Cora Hahn, of the University of Connecticut, indicated how global education is understood, practised and fostered at the I. N. Thut World Education Center in her University. By global education, that Center means:

World order studies of those vital issues that concerns all of humanity. Among them are human rights and genocide awareness education, ecology education, learning about problems of food and population, family life education, studying the role that education can have in development, exploring educational futuristics, and carrying out irenics (peace and conflict resolution studies).

Many of these global issues are also very controversial, so we have experimented with ways to present the critical information and to encourage constructive dialogue and confrontation. We have done so through issuing special publications, holding conferences and workshops, and including segments devoted to the consideration of global concerns in our courses.

However, there is a risk that teachers of highly controversial topics will proselytise and foment divisions and antagonism. Two different ways of avoiding this mistake were discussed at the Conference: (1) through drawing out universal themes; (2) by use of activity methods and reflective inquiry. Mr Jagjivan R. Sheth of Amulak Amichand High School, Bombay, outlined the universal idea of brotherhood:

The terms international understanding, co-operation and peace are to be considered as an indivisible whole based on the friendly relationships between people of different nations.

As a result of two great world wars, that nearly destroyed human civilization in the first half of the 20th century, it has been realised that the only hope for humanity rests in internationalism.

Internationalism starts with the stipulation that **Man everywhere is a brother**. The mental make-up of the man is the same everywhere and rightly considered he has reached the height of his achievement **as a great lover** and not as

a great hater.

The acquisition of such a type of comprehension has to be had in a phased programme from childhood to adult stage for which education at different levels needs some decided change of outlook.

In a similar vein, Mrs Kusum Kamat, Education Officer of the Municipal Corporation of Greater Bombay, reminded the Conference that, despite social, political, economic and other differences, we share a common aspiration—the existence of an international community and its movement towards a single destiny. She quoted the Hindu version of this aspiration:

According to Hindu philosophy, the whole World is one small family... It also believes in the welfare and happiness of all... Live and let others live, grow and let others grow, cherish and let others cherish... one has to learn to understand others, tolerate others, respect oneself as well as others, to be honest with oneself and with others, co-operate with each other.

Ms Helen Connell, a researcher working for the Schools Council for Curriculum and Examinations for England and Wales, defined international understanding as a form of reflective action which schools need to cultivate in students:

The purposes of producing materials of an international character should be to increase international understanding amongst students. What does this mean in practice? I see understanding as a process of reflective action, by which I mean that, in order to understand, the learner must: a) participate in and experience different activities; b) reflect on these experiences; c) relate them to his existing framework of understanding; d) then, as a consequence, modify or extend his framework of understanding. Experiences and actions of many sorts provide the basis for reflection which can deepen understanding.

To gain an international understanding, one needs to participate in activities which focus on international concerns or which are international in nature. To

spread international understanding through education, then, our task is to: a) create and promote opportunities for contact between people from different national settings; b) create and promote opportunities for activities focussing on international concerns; c) promote reflection by participants on these experiences.

To this Professor Malcolm Skilbeck, Chairman of the Fellowship, added in his opening address, that our task is to learn how to **live** the international life and to assist young people to do likewise, by encouraging communication across national and cultural boundaries, sharing experiences, collaborating and co-operating and helping students learn how to enjoy and value our different heritages and cultures.

But is not the Fellowship's notion of education for international understanding an enlargement or application of the concept of education itself, as understood and progressively refined over many decades of thinking, meetings and practical activities? Thus, Ms Elizabeth Adams, Vice-President of the English New Foundation Fellowship, member of the W.E.F. Guiding Committee and Executive, stated that:

education is intended to change human behaviour in the general direction of broadening understanding, enhancing confidence and building competence to cope with life.

Education for international understanding and peace is an application, an extension, not a departure from what we have commonly understood education to be about.

Peace

The Conference was concerned with the changing circumstances and conditions of international life which affect the context and concrete meaning of education world-wide. These changes impinge upon all members of the world community. Re-orientation of education to bring about these changes and their consequences for relations among peoples, cultures and nations, were abiding concerns. One of the needed changes is to sensitize children — and adults — to the precarious nature of international relations and to seek

ways of establishing peace and harmony when warfare and aggression occupy so prominent a part in the affairs of nations and people. Peace, however, is a positive condition, not merely the absence of conflict and an education directed at peace will not avoid difficult issues in international affairs.

The term, peace . . . does not refer just to the absence of conflict or war. Absence of conflict is no doubt important, for conflicts these days can easily endanger the very existence of mankind. But peace in the limited sense of absence of war can easily degenerate into cold war based on official lying, fear and mistrust, with national leaders firmly resolved to survive even at the expense of the greater part of mankind. We must also remember that an international settlement obtained at the cost of freedom and the legitimate rights of nations and individuals will never produce a lasting peace. When we talk of peace, we are essentially thinking of a situation in which different nations can enjoy their legitimate rights and freedoms and live in dignity. It is the promotion of such peace which has to be one of the central aims of education. (Madhuri Shah.)

In introducing his experience of, and ideas about, peace education for young children in experimental programmes in West German schools, Hermann Röhrs reflected on the connections between peace, international conflict and human developments.

Peace education is not a process independent of education; it **is** education, carried out in keeping with its most fundamental goals and principles. If human beings are to become capable and willing to practice peace in a coming era of world peace, then they must be prepared for this through peace education. Peace education in this sense has the task of training and sharpening our inborn capability and willingness to keep the peace. This includes the ability to recognize conflicts and help to solve them by learning to co-operate with others. Peace is a natural human condition, but we need to learn to practice it in social situations and foresee and

prevent possible dangers arising from our own insufficiencies. The ability to practice peace is a characteristic of fully developed human intelligence and maturity.

Thus, peace education is basically a process of humanisation, of strengthening human character. Where individuals are concerned it means making peace with oneself, by developing a strong sense of identity and learning to be at one with oneself. At the same time this process of making peace with oneself, which is at the center of all humanistic philosophies, is directly connected to a sense of responsibility for others. Peace is a socio-political problem which can only be achieved if individuals attain peace with themselves by developing a strong sense of identity; but they can only do so to the extent that they help others to reach this goal. The strengthening of the ability to practice peace in a process of simultaneously learning to make peace with oneself and to practice social co-operation is the most important aspect of human development and the only way to achieve self-realisation . . .

Learning to be at peace and content is an anthropological problem which needs to be tackled first in one's own life. This is the prerequisite for success in achieving these goals at a global level. I agree with the Japanese educators Inatomi Eigiro and Minoru Murai, who have stressed that peace education should be done in connection with moral training. However, the nature of the problem makes it preferable to give the greatest attention to peace and peace education. In this way peace education can be applied as a general theme which touches upon all facets of human development and education in a microscopic and macroscopic context. The important thing is that peace education be understood in the broad anthropological sense already explained. It is especially in modern industrial societies such as Japan and Korea, where traditional educational forms no longer dominate, that the struggle for peace must be con-

sidered in this anthropological sense if a 'democratic peace society' is to be successfully established.

Peace education is thus a basic process aimed at cultivating and encouraging Man's most human qualities. If we are to take it seriously, then we are talking about introducing a new era in human history: one of world peace. In the age of suffering, war has been the father of all things, but in the coming age of world peace the principal political task will be to responsibly maintain and practice peace in keeping with this anthropological approach. This is the only way for us to become moral beings, since a high degree of ethical maturity is the prerequisite for practising lasting responsibility for others.

This in turn requires a life-long process which is the most effective when it is begun as soon as possible. Fröbel's maxim that 'first impressions remain in the child' possesses its greatest significance for peace education. The process can only be successful if it is begun early in order to lay the proper foundation. If a new era in world history is to be achieved which transcends technology and is marked by a renaissance in life styles, by a return to forgotten and neglected human potentials, then the process must be introduced in early childhood.

As if to mark the unity between early childhood and adult life, Dr Budd L. Hall, Canadian Secretary General of the International Council for Adult Education, spoke of the long tradition, in adult education circles, of concern for issues of international understanding, solidarity and peace. But the quest for peace is not separable from action for equality and justice:

A peace which permits starvation, insufficient housing, lack of education and lack of health services, is no peace. A positive state of Peace must include the struggle for the rights of all to have their private peace.

The peace for which we are fighting will not accept a world in which 25 per cent of the world's population controls 80 per

cent of its income, leaving 20 per cent for the remaining three quarters of the people.

But we will support a peace which means that a proportion of the \$650 billion (more than the entire income of the 1.5 billion people living in the 50 poorest countries) now spent annually on arms is used instead for something else. Is there any reason, for example, why some of these funds could not be used to teach reading and writing to some of the nearly 1,000 million illiterates in the world?

Threats to peace include all forms of exploitation and oppression, whether of textiles workers, women, landless rural workers, miners, teachers, literacy activists, or any minority group. Threats to peace include the gap between the rich nations of our world and the poor ones, and between the rich and poor persons in each country.

International understanding must be understood as something more than the mere acceptance of a world with diverse cultures and peoples. I like the kind of international understanding which grows not from the ability of politicians and statesmen to get along but from the sharing of common dreams of ordinary men and women. The spontaneous international understanding and support which grew out of the Nicaraguan Literacy Crusade is but one example. The prairie-fire speed of international peace networks is another; the women's movement a third. In each of these there is an underlying recognition of egalitarian and democratic values, and a focus on mutual support and recognition of related struggles, of solidarity.

Discussion during the Conference frequently referred to the world context from whose disturbed and volatile condition the urgent need for education for international understanding and peace was inferred. Similarly, as we have seen, attempts from different quarters of the globe were made to clarify concepts such as internationalism, intercultural relations, global and developmental education, and peace.

The British psychologist, Ms Mary Sime, reminded us that, educationally, we have another kind of problem: how to define what we mean by international understanding and education for peace in terms relevant to the developmental process of the learner. International understanding and peace might become world-wide — stated as formal goals — but for them to be effective and meaningful in the educational domain, we need to ground our analysis in the child's world. Inefficient teaching could be

'playing with fire' by inducing young people, open to propaganda and with insecure reasoning patterns, to form unbalanced ideas and hasty, emotional judgements.

What are the skills, judgments, dispositions and values which constitute 'international understanding'? Mary Sime's list comprised:

1. The skill of recognising another's point of view.
2. Classifying, sub-classifying; Seriating, sub-seriating: these are the roots of logic.
3. Selecting priorities: Counterbalancing conflicting arguments.
4. Recognising cause and effect and, ultimately, hypothesising effects of potential actions.
5. Discarding propaganda.
6. Recognising common factors and contradictory factors: eliminating irrelevant factors.
7. Personal involvement: when not to be involved.
8. Concepts of justice, clemency, etc.
9. An astute sense of truth, of integrity, of 'the common good'.

There are many others.

Such skills and attributes cannot be acquired suddenly. They need to be nurtured to maturity throughout schooling. The tutor of international understanding needs to ensure that they are **there** and are **used**. Our ultimate aim is to instil an academic discipline into each student with which he will respond intelligently to each new world problem as time goes on.

Consequently, both direct and indirect means are called for. Moreover, the personal

meaning or salience of these skills, dispositions, etc, is not fixed but changes according to the development of the learner. An exponent of Jean Piaget's developmental theories, Mary Sime argued that international understanding may be taught indirectly through ordinary school subjects in childhood then treated directly as the content and form of international values, living and understanding in adolescence. But 'no technique', she reminded us, 'however ingenious, can create truly balanced international understanding unless the student works with an attitude of responsibility and of searching for the truth'. Nor is there any discontinuity between the direct and the indirect approach, a matter on which Hermann Röhrs, among others, was to agree.

It is clear that Conference members, in considering the meaning of international understanding and peace education for the eighties, were well able to distinguish educational and intellectual from propagandist and sentimental approaches. Equally, there was a marked determination in the Conference to maintain a good balance between concept and meanings developed through general and abstract analysis and what we have learned about these matters from practical experience. Indeed, the two were interwoven both in papers and discussion. The Conference had before it a series of papers which, in many instances, represented the individual and corporate understanding of people and agencies with long experience of trying to make education for international understanding and peace work, at all levels from classroom encounters to national and international policy forums.

2. 'DEVELOPED' AND 'DEVELOPING' COUNTRIES

The common dichotomy between developed and developing nations was found to be useful for some purpose, but just as often a source of unease and even confusion. Several dimensions emerged:

(1) 'development' is convenient if we see it as focusing issues and tasks for action, especially so-called endogenous action and regional co-operation among countries with like problems.

- (2) a so-called developed country may have major development tasks and problems in respect of a significant facet of its experience.
- (3) 'development' may be a useful concept for relating rather than separating phases of growth;
- (4) more subtle categories than 'developed' and 'developing' are needed to describe social and environmental conditions.

For each of these dimensions, there were some participants — and perhaps most — who felt that 'developed'/'developing' is too glib, and needs more careful and discriminating treatment than is found in common usage. Thus, in educational terms, the topic of 'education for international understanding and peace in developed and developing countries' is an invitation to critical inquiry and reflection. It is a distinction that provides no straightforward routes for either teachers or learners to follow.

In a paper written from his position in the UNESCO Regional Office for South East Asia and Oceania in Bangkok (but not an official UNESCO statement) Dr Hyun Ki Paik of Korea outlined the socio-economic cultural context of the kind of co-operative development planning in education with which his office has been closely identified, at least since the time of the adoption by the U.N. in 1974 of the resolution for a New International Economic Order.

Dr Paik drew the attention of the Conference to endogenous national development within the framework of regional co-operation. Such co-operation holds promise of a balanced flow of knowledge, technology and culture across borders, enhanced economic and political relationships and educational improvements in countries experiencing considerable difficulties. Nevertheless, care is needed to ensure that strategies and values like self-reliance, endogenous development and cultural identity are not sacrificed. What must be preserved and enhanced is countries' capacities to develop by themselves; what must be built up are sets of linkages to facilitate and assist effective collaboration. Regional workshops, seminars and comparative studies are ways

of achieving this.

Dr Paik concluded his paper, which was in effect a personal perspective of the UNESCO office's Asian Programme of Educational Innovation for Development, by enunciating principles of co-operation for education development planning:

1. Efforts to share and exchange experiences through co-operative endeavour among the participating countries based on their respective expertise and resource available;
2. Efforts to plan and organize activities and programmes co-operatively by the participating countries, appreciating that they are in the best positions to know about their needs and problems and to decide on the solutions;
3. Efforts to plan and implement education programmes in accordance with the areas of concern as reflected in the national development plans of the participating countries, bearing in mind that the member countries are themselves at different stages of development;
4. The continuous evaluation of each activity/project through regular feedback from the participating member countries;
5. Resource personnel needed for specific activities to be drawn as far as possible from the participating member countries; and
6. The promotion of bilateral or regional and/or sub-regional co-operation and collaboration among the participating countries which have similar problems and needs.

Sensitivity to the risk, in co-operative work, of one country dominating others was shown by Yasutada Takahashi of Japan. His comments on some aspects of Japanese co-operation with 'developing countries' were drawn from a discussion of cultural pluralism, a concept which, educationally, takes us beyond the economic, technological, political and military aspects of relationships amongst countries towards a much fuller appreciation of culture. He criticized some Japanese programmes for narrowness in this

respect and hence for fostering false relationships with 'developing' countries:

In the 1970s Japan initiated many educational and cultural programmes in co-operation with 'developing countries'. As one project, Japan sent Japanese language teachers to several countries. As another program, Japan assisted selected colleges and universities in several countries to open courses in Japanese area studies. Unfortunately, however, some of these programs were not successful, and consequently they were discontinued. One reason may be that they were pursued in terms of Japan's economic interest. Co-operative activities, based on the economic power of the contributing nation, Japan or any other, easily turns to be exporting activities of the dominant power, without reciprocity from the receiving nation. Another reason may be that many of these programs were planned and implemented by Japanese experts and staff, with little consultation with their counterparts in the receiving countries.

However, there are alternative patterns of relationship available and in a comment echoing Dr Paik, Professor Takahashi referred to another UNESCO regional programme:

In this regard, the Joint Cultural Programs under the Asian Cultural Centre for UNESCO are to be highly valued. We need the interchange of cultural information, knowledge and teaching materials which can be used for teaching other cultures. At present our resources are quite limited. Researchers, educators and producers of curriculum materials must respond promptly to this situation.

There is a danger that a country which is generally held to be 'developed' (economic system, per capita income, political institutions, levels of participation in formal education and the like) may overlook its underdevelopment in other respects. Illustrating the danger and commending a set of policies and programmes which may be used to avoid it, Australian W.E.F. member Mr H. S. Payne, of the Tasmanian College of Advanced Edu-

cation, made an analysis of Australian education and its shift towards multiculturalism in recent years. The diverse social, cultural and, most particularly, ethnic origins and composition of the Australian population suggest a country in some senses at the crossroads in determining whether it is developed or underdeveloped, with respect to national identity and educational policies related thereto. Mr Payne presented the commitment by the Federal Government of Australia to a policy of multiculturalism as a kind of bridge for development. Through use of this bridge by educators and others, it is hoped understanding and active appreciation of diverse cultures will grow in Australia.

But what is this multiculturalism which is the official Canberra policy designed for the well-being of all Australians whether of Anglo-Celtic, Aboriginal, European, Asian or American origin?

This question recently prompted three further questions by the Minister for Immigration and Ethnic Affairs:

1. How best can we encourage different cultures to develop while keeping Australia united?
2. What special action is needed to make sure that opportunities are not limited for some people as a result of their cultural backgrounds?
3. How should we encourage all Australians to commit themselves to Australia and its future?

He then drew attention to four principles recommended by his advisory councils by which a viable multicultural Australia might be built and towards which all might aim:

1. social cohesion;
2. cultural identity;
3. equality of opportunity and access;
4. equal responsibility for, commitment to and participation in society.

These principles would apply just as much to the more numerous English speaking citizens of Anglo-Celtic background as to those citizens who were not English speaking and who were of many and varied minority cultural groups . . .

Whereas formal support is likely in general terms, particularly from the minorities and the Anglo-Celtic majority, it is by no means certain that all citizens will accept the particular outcomes entirely in practice. This, after all, is to be expected in a democratic nation.

How does the Government hope to achieve a multicultural Australia?

An official committee has recommended that

1. Tolerance and respect for cultural patterns should be the primary goal along with improved communication between groups. These aims could be achieved by implementing:
 - a. intercultural studies throughout the curricula of schools;
 - b. studies in migration issues;
 - c. studies in social communication.
2. Language studies would be promoted in the schools and in migrant resource centres throughout the country
3. The Government is to make grants available . . . These are to be far-reaching and designed to discriminate in favour of disadvantaged minorities and groups.
4. The sum total of the Government's policy will lead all sections of the community, it is hoped, to a sense of equal responsibility for, commitment to and participation in society . . .

Mr Payne drew the connection between a single country's changing policies and practices in multicultural education and the theme of the conference:

'What has this to do with the role of education in developed countries for international understanding?' My answer is that although Australia may be considered a developed country in a particular sense by some, it is also a developing country as well . . . It has also taken on a mammoth task in international understanding within its own confines. . . It represents in its own small way a microcosm of much of the world and

the world's problems. Australia's government has acted boldly and sympathetically to create the kind of climate within the country by which it hopes to avoid group tensions and to promote peace, understanding and harmony.

Aldous Huxley looked at western culture as a family sharing 'the best that has been said and thought'. He said:

'Culture is like the sum of special knowledge that accumulates in any large united family and is the common property of all its members. When we of the great culture family meet, we exchange reminiscences about Grandfather Homer and that awful Dr Johnson, and Aunt Sappho and poor Johnny Keats'.

I see this Conference as a family where we not only exchange reminiscences with Grandfather Confucius, Uncle Bill Shakespeare, Aunt Murasaki Shikibu, the legendary cousin Valmiki and the rest but that we share one another's contributions to the accumulated experience and wisdom of the world we represent.

Another perspective on the 'developed'/ 'underdeveloped' relationship was provided by Hermann Röhrs, citing an earlier progressive educator, Jean Jacques Rousseau. Development is a central feature of life, the early stages of which are the most flexible, since they have the greatest potential. In a sense countries are in a condition of interdependence in their disposition along various points of a 'development' continuum and it does not make sense to talk of 'higher' or 'lower' as if one is superior to the other.

In a slightly different vein, Madhuri Shah made a plea for qualitative not quantitative criteria. She voiced disquiet at the customary dichotomy of developed and developing countries — as if labelling and classifying countries according to per capita income or GNP were the touchstone. There is a normative dimension to development and consequently a basis for political and educational programmes rather different from what economic analysis suggests.

True development... should refer only to those rational social and economic changes which lead to improvement in

the quality of life for all. At the most fundamental level, development must of course mean providing for every person the basic material requirements for a productive and dignified existence. But it should also provide opportunity for all to participate in economic and social decision making and to share in its benefits.

3. NEEDS, AIMS AND OBJECTIVES

In this section, we shall bring together two topics: needs for and importance of education for international understanding and peace; and aims and objectives to be pursued. Although closely related, these topics were approached in many different ways and with different emphases that reflect the varied experience and philosophical outlooks of participants. Yet, despite the differences, it is remarkable how frequently the various presentations and discussions coincided in their assessment of needs and formulations of goals, aims and objectives.

In the major Conference paper devoted to needs analysis, Professor Chong Sah Kim of the Korean Section examined, first, the general question of why we need education for international understanding at all; second, the focus of needs for this kind of education in developing countries; and third, appropriate educational objectives for developing countries. He concluded with practical suggestions for action.

Needs may be derived from the educational laws and regulations of countries. In Korea, for example, the concept of 'Hongikinkan' or service for the benefit of mankind, is enshrined in the education law. Other countries may have similar requirements. In the international environment, the narrowing of geographic space and the increased movement of peoples point up the need for improved understanding. Echoing other contributors, Professor Chong Sah Kim reminded us of interdependence and arms build-up, and pointed out that there are problems of distortion and misrepresentation by countries of each other's relations that need to be removed from school materials. There is thus a need arising from mis-education as well as from the neglect of international affairs in the

content of schooling.

Chong Sah Kim defined four aspects of the need for education for international understanding: political, economic, social and cultural, and environmental. Politically, there are sensitivities among countries, arising from the history of their relations and educators must be responsive to them. Similarly, complex and volatile economic relations among countries require skilful educational treatment. For example, within-country tasks for education arise from the quest for rapid economic growth by developing countries; likewise, educators in other countries need to understand the reason for this quest. Social and cultural changes are a source of potential conflict between generations, city and country areas and countries. Educators need to pay close attention especially to those changes which can destroy traditional ways of life, spreading modern, often Western values. Lastly, the environmental aspect poses intense and urgent problems, for example in population growth, pollution and environmental disruption.

Developing countries' political, economic and social problems are closely related with the increase of population. The rate of population increase is higher in developing countries than in developed countries. Such problems as population increase, food shortage, exhaustion of resources, destruction of environment and disease not only create a crisis of human beings but also cause international tensions and further threaten world peace.

Most developing countries face destruction of environment and pollution due to rapid industrialization. The U.N. Human Environment Conference, which was held in Stockholm in 1971, had its slogan saying: 'Let's protect our earth, which has 3.7 billion human beings and several other million kinds of living species, from destruction'. The conference launched a campaign for the environment. The enemies of human beings in the past were war, poverty and ignorance, but today pollution is added.

Other speakers added their thoughts to this needs analysis and we shall return to

some of them shortly. Meanwhile, reverting to Chong Sah Kim's paper, what follows, educationally, from this diagnosis of problems facing developing countries? How are these needs to be translated into educational objectives for international understanding and peace?

Although he, like other members of the Conference, was reluctant to place much store by the developed/developing nations distinction, Chong Sah Kim could see differences of need and objective in countries according to whether, in common parlance, they were 'developed' or 'developing':

The need of education for international understanding in developing countries is different from the need of education for international understanding in developed countries. Those needs are different when discussed from the viewpoint of political, economic and social and cultural and environmental aspects. On this base I am going to set [general] objectives of education for international understanding . . .

The general objectives [derived from a statement prepared by the Korean National Commission for UNESCO] are:

1. to feel strongly for education for international understanding as the first step toward world peace.
2. to analyze various factors destroying world peace and to have educated insight for peaceful solutions.
3. to have scientific research ability which is necessary to correctly grasp the world situation.
4. to have interest in and understanding of other countries' traditions and ways of living and to enhance attitudes respecting other countries' cultures.
5. to understand the effect of such problems as population increase, environmental disruption and pollution on human beings and to have right attitudes towards the protection of the environment.
6. to understand objectives, activities and accomplishments of various international organizations and to develop the attitudes of students

towards various international organizations established for world peace.

7. to understand the role of students' own countries in the worldwide efforts towards the realization of everlasting peace of the world and to accept the responsibilities of one's own country for the realization of world peace.

This statement of objectives was followed by specific sets of educational objectives relating to the four aspects the speaker had identified (political, economic, social and cultural, environmental). Without attempting a comprehensive summary, we note the attention given in these objectives to understanding human rights, as defined in the U.N. Charter, the needs of minorities, the sources of conflict, changing political realities, the necessity of international economic co-operation, industrialization, cultural interchange and ensuing tensions, environmental protection, population policies, and the conflict between economic growth and the environment in developing countries. In addition to the goals of **understanding**, in the sphere of social and cultural objectives, attention was drawn to the need for positive **acceptance** of other countries' views of and aspirations for themselves.

This was a comprehensive overview presented in a detailed, highly structured paper in which needs and goals were systematically inter-related. In other parts of the conference, selected dimensions of social, cultural and educational need were used as a basis upon which educational objectives were constructed. In a paper that was tabled, not presented, Professor Priscila S. Manalang, of the University of the Philippines, criticized sex inequality, rural deprivation and economic inequities in her country, and the international hazards of war. She drew sharp contrast between the rhetoric of peace and international understanding, on the one hand, and so persuasive and powerful cultures of war and inequity on the other. The need here, she felt, was for dramatic action to change an unsatisfactory situation.

Madhuri Shah questioned how far our national systems of education are recognising needs for international understanding and

the extent to which they relate their statements of educational objectives to this need:

Everything will depend on two considerations:

- (1) How effectively can educational resources be mobilised to foster the right kind of values and attitudes needed for this purpose; and
- (2) What contribution can education make to:
 - (i) identify the major problems and challenges facing the international community;
 - (ii) critically analyse them;
 - (iii) disseminate as widely as possible information about them; and
 - (iv) develop, through discussion, project participation and other activities, problem solving abilities of learners relevant to these problems and challenges.

The main reason behind this approach is that by improving student understanding of the problems and of the means to solve them, ground will be prepared for effective follow-up action to tackle them.

...What are some of the values that education ought to promote for international understanding and peace?

Some that readily come to mind are:

Truthfulness in the sense of fundamental consistency between what is said and what is done; co-operation; trust; open-mindedness not on the basis of the extent to which other people can fit into one's own political, cultural or economic framework, but because they are different and have a right to be different; and willingness to resolve conflicts as far as possible through negotiation, consensus and moral pressure.

From this account of tasks for education and values to be fostered, it would not be difficult to draw up a list of objectives for national education systems willing to consider international understanding and peace as major goals. Such indeed are available and have been put to good use by national as well as international agencies, notably UNESCO. However, as several participants pointed out, they still play an insignificant

role in the actual practice of many national systems. The point was made by Yasutada Takahashi, who found in Japanese schools only limited acceptance of the need for international understanding and inadequate recognition of what would be entailed in pursuing it. Interestingly, this pursuit could lead to a revival of traditional Japanese cultures:

What does inter-cultural understanding based upon cultural pluralism mean to Japanese school education? It seems imperative to consider at least the following ideas.

First, the western-culture-centered-approach must be modified. Since the Meiji Era, Japan has eagerly imported western cultures, and so have the schools. This in itself is not bad except that it has resulted in our neglecting the cultures of other areas. Surprisingly, one of the neglected cultures includes the Japanese culture itself. For example, until comparatively recently Japanese traditional music and songs have been excluded from music education in elementary and secondary schools. Portraits of composers on the walls of the music classrooms were those of westerners, except for Rentaro Taki. It is no exaggeration to say that Japanese schools have neglected almost all of the Asian cultures, their languages and their ways of life. It is urgent for the schools to change this situation. More attention should be paid to our Asian neighbouring countries.

Second, cultural pluralism asks us not to teach only about the economic, technological, political and military aspects of other countries nor to differentiate between countries according to these aspects. Instruction based only upon these areas tends to lead us away from our goals in international education.

But not everything need await the adoption, by national ministries, of needs analyses and goal formulations that are manifestly centred on international understanding and peace. As Hermann Röhrs said, there is scope for individual or small group initiative; it is possible for schools to develop programmes around goals designed to foster

peace education. His immediate concern was the kindergarten, but he moved on to a wider statement of aims:

Peace education in kindergarten and pre-school thus must seek to influence the entire living environment of the children. Suitable topics for working with them are: solving arguments in the forum of the group; practising co-operative forms of play behaviour; what is our idea of peace and education?; playing at war and peace; hunger and poverty in the world; violence in children's television programmes; old and sick persons in the neighbourhood; war toys; suggestions for peace toys; handicapped persons; conflict in the child's life and solving them.

The concept which unites all of these topics is the attempt to integrate thinking and perception, behaviour and action; in this connection social and political issues should also be given consideration. Of particular importance are the meditative exercises at the beginning and end of school work. They have the important function of making the children aware of their own behaviour.

In view of these general guidelines, the goals of social and peace education in learning areas and behaviour, which are directly connected with one another, are the following: reflective practice of co-operative behaviour aimed at solving conflicts and aggressions by rationally discovering their causes; practice in listening to others and helping to solve the problems in the group; development of a sense of responsibility aimed at caring about others, their well-being and treating them properly; development of a sense of justice which is aimed at helping others in need; development of a beginning awareness of the direct connections between one's own behaviour and actions on the one hand and world development on the other hand.

The goals of such a peace education programme are not limited to providing a body of knowledge; they also include learning to practice tolerance and to responsibly solve conflicts that arise in

kindergarten and school. In spite of its individual orientation, peace is an interpersonal and international task. Injustice, misfortune and violence, wherever they may occur, are threats to peace. Structural violence . . . as an element inherent in social forms, is a barrier to peace. Peace education must contribute to making individuals more aware of these forms of structural violence, which are often difficult to recognise as such, and help them free themselves from these social and intellectual bonds.

The liberal philosophy of peace education is limited by respect for the freedom of others, and a sense of social justice must be shared by all. Revolutionary actions are not compatible with the basic intentions of peace education; they must never be carried out at the cost of immature individuals. The goal of peace education, which applies to all phases of life with its increasing demands on the individual, is personal and social maturity, which assumes that the individual is able and willing to carry on this process in his own life.

The important thing for children is 'learning to be', as formulated by the Faure Commission sponsored by UNESCO. But life in modern society requires that we learn to think in international terms from childhood on. The process must begin in kindergarten, with experiences of the 'world problems' as formulated by the Club of Rome; small children must learn to identify with these problems. That is why we have always given attention to this aspect in our kindergarten.

From the kindergarten to adult education, there is a continuity of aims although, as Mary Sime and others pointed out, this continuity of aims has to be translated into differentiated treatment of learning tasks and situations.

Budd Hall, in his review of adult education, presented three roles to be performed. They may also be seen as broad areas within which specific objectives might be defined. These are: empowerment; sharing accurate information; the strengthening of abilities to

organise and mobilise.

Empowerment entails a recognition, by ordinary people, that change is possible. Similar to Paulo Freire's conscientization thesis, empowerment goes beyond recognition to a process of enablement: enabling people to assess their life situations, generate their own knowledge, and take some measure of control of their environments.

The goal of information sharing among educators and the public at large is important because of the difficulty of verifying data from official and other interested sources, and setting such data against those from disinterested sources. A similar approach was proposed by Dr John A. Brown, a member of the U.S. Section of the W.E.F., who spoke of the need for knowledge of forces and factors causing environmental damage and means to control it, to be widely disseminated. The environment essential to life, he said, cannot be preserved except through international action and recognition of the need for this will grow as more information is shared. Madhuri Shah echoed this sentiment, with reference to the common man who, she said, needs access to information about arms expenditure and the possibilities for disarmament.

The third of Budd Hall's adult education goals is the strengthening of abilities to organise and mobilise. This relates to the support adult educators believe it desirable to give to individuals and groups seeking to achieve practical results. These range from such concerns as running meetings to assessing the effects of economic processes on work environments.

4. BARRIERS TO FORMULATING AND ACHIEVING OBJECTIVES

Much time at the Conference was given to defining and elaborating the need for education for international understanding and on proposing and discussing aims and objectives for educators and educational systems to pursue. These proposals and discussions arise from a deeply felt conviction that we are passing through critical times. But discussion of goals and objectives is not enough. Not only in education, but in all spheres of life, serious and, as some hinted,

perhaps insurmountable barriers, prevent the acceptance and implementation of a genuine commitment to peace and harmonious relations world-wide. Practices, beliefs and values within education systems also act as barriers. Mention has already been made of how the Conference viewed obstacles and difficulties in economic, political and cultural aspects of life, whose very existence both posits the need for renewed educational efforts and brings into question their likely success. However, in the Conference there was a readiness to acknowledge barriers and difficulties, not to share doubts but in order to summon the will and devise strategies to meet them.

Hermann Röhrs was fully aware that the goals of peace education which he and his German colleagues have implemented in schools are politically unpopular and likely to be resisted or downgraded:

Without a doubt we are dealing here with one of the most important political and educational tasks of a modern democracy. We must nevertheless face the danger that in times of political and economic crisis these goals may be regarded as being only of secondary importance and thus ignored. There is much resistance to peace education in its fields of action, especially in the school. But the fact that school as a social institution is particularly vulnerable to the various forms of 'structural violence' and can offer much resistance to the theory and practice of peace education should not lead us to lose heart and give up these important goals.

Peace education, he said, must be encouraged precisely where it meets with resistance. Its exponents are unable to insist on the best possible conditions for implementation, and 'must go into action under the conditions imposed by society'. This means, among other things, gaining conviction and support for peace goals and objectives, and for the assumptions and declarations that conflicts can be solved without violence. He pointed out that the barriers of indifference and resistance call out educational values — both rationality and practical acumen:

Scientific planning and supervision are

indispensable. This is why peace education requires a firm theoretical foundation backed by scientific research. This has the job of introducing peace education and determining the extent to which the capability and willingness to practice peace can be actively influenced. Theory and practice are dependent on one another; both of them are motivated by the hope that our work is serving humanity by helping it to achieve a happier and more fulfilling existence in this world.

The barriers identified by Hermann Röhrs are commonly encountered and lie deeply embedded in social structures and prevailing attitudes in all sectors of most if not all societies. Some participants spoke of barriers specific to their own societies and reflecting explicit educational policy or countervailing influences such as examinations. Noting that, in Japan, for more than thirty years, the official or formal purpose of education for international understanding has been to foster global citizenship and to train young people to become peaceful citizens, Yasutada Takahashi wryly commented that intention does not mean accomplishment. One barrier, he said, is the intense pressure in schools to prepare high school students for the competitive entrance examinations for colleges and universities. This has led schools 'to press students to memorize fragmented information about international organisations and so-called major countries'.

The harmful effect of examinations has been, of course, a recurring theme throughout the whole history of the Fellowship. At this Conference, several participants argued that examinations continue to interfere with — or at any rate fail to foster — international mindedness. Dr Tsuyoshi Nishikata, of Aikoku Gakuen Junior College, gave an account of the rise and widespread popularity of the Juku school of study. The Juku is a private institution and, although there are several different types, the most prevalent by far is the coaching college, which exists to help students prepare for examinations. It seems while the Juku is not inherently a barrier to the kind of broadening of the curriculum and

enlargement of interests called for by the goals of education for international understanding and peace, in practice its focus is on meeting existing syllabus requirements, and on commanding parents' and students' financial and intellectual resources — and their free time — in such a way that their wider concerns are effectively deflected.

Two members of the English New Education Fellowship were sharply critical of the effect of examinations in cramping and distorting wider education goals. Elizabeth Adams said:

The processes of education as experienced by children, young people and adults alike are commonly so dominated by the requirements of assessment and certification as to cause humanising aims to be lost sight of . . . What cannot readily be examined is unlikely to be worked at seriously in any programme or course of education. The time of both students and teachers is devoted to measurable skills and examinable bodies of knowledge.

Although the system may meet the needs of some students, the evidence is that few adults feel that their education was valid and criticism among young people takes various forms. Many boys and girls acquiesce and learn to assimilate knowledge, seeing that as the means whereby they can please their parents and take their proper place in society. Others reject their schooling and are in turn spurned by their teachers.

John Stephenson, Vice-Chairman of the English New Education Fellowship, drew attention to several of the major criticisms of public examinations (secondary school) current in British educational circles: their control and operation from outside the schools; their neglect of a very substantial minority of students; their emphasis on limited factual recall and numerical manipulation; their competitiveness. The examinations are not an incidental part of education, they tend to dominate.

The problem is that these knowledge-based, memory-dependent syllabuses dominate the whole of the curriculum for 13 to 16-year-olds. This is understand-

able because no other measure of school status exists. Teachers see their success in terms of their ability to get their pupils through these exams and all their energies are concentrated on this purpose. Employers, parents and pupils all get caught up in the system because no alternative exists . . . The system is wasteful and harmful to both the 40% of students largely excluded from the system and the 60% who are included.

[Other U.K. studies have recently reported on the minor place given to international relations, world affairs, war and peace in public examination syllabuses: Ed.]

Examinations were not the only barriers within education that operate in such a way as to inhibit achievement of the goals of education for international understanding and peace. Returning to Yasutada Takahashi's appraisal, it is not so much the fact of examinations that creates difficulties as the policies which govern curricula, teaching and hence requirements for study: 'The teaching of the policies of governments in foreign affairs and economic issues has dominated the curriculum'. Why? Because, it seems, Japan has seen her interest being furthered through study of other countries' political, economic and technological significance — not their cultures. As already noted, such an approach has within-country implications and there is a danger that so-called 'under-developed' sub-cultures will be submerged, and that the richer aspects of life — such as traditional arts — will be neglected.

There are, of course, many practical difficulties which proponents of education for international understanding and peace must guard against. Some arise from lack of attention to possible side-effects of unskilful teaching. As Mr John H. Chambers of the Tasmanian College of Advanced Education said, 'We may at times be teaching dogma, when we believe that we are teaching understanding'. He also queried whether educators are themselves sufficiently knowledgeable about how to develop world understanding in children, and wondered whether in our national approaches to world understanding we follow consistent approaches.

Other difficulties relating to projects car-

ried out by international teams of educators were noted by Helen Connell. Describing the Pacific Circle, an international consortium established under auspices of the Organisation for Economic Co-operation and Development, she referred to the marginality of international education goals within national education agencies:

International activities within national organisations appear to run the risk of being slightly marginal to the organisation's mainstream. Especially in times of economic hardship, they will come under close scrutiny, and must be able to justify their continuation through their achievements.

Additional difficulties arise in attempting to keep up momentum:

Sustaining participation over a period of years is more difficult than arranging one-off or periodic activities. A relatively wide ranging program of mixed activities emerged and was sustained by the Consortium — through the willingness of participants to be flexible, pragmatic and — to some extent — opportunistic, in program design and development.

Nor is large-scale participation readily achieved. Reaching and involving schools directly is difficult:

It was much easier to engage a small group or élite of administrative and university personnel in international consortium work than it was to engage the mass audience of school people. School people involved were relatively few in number, and decentralisation of educational administration in several participating countries meant that involvement and take-up of ideas was quite limited for schools in relation to the whole national system, during the first phase of the Consortium's work. The issue of making outcomes more widely accessible was flagged for focus during the second phase.

Since the work in this project presupposed — as does much education for international understanding and peace — interdisciplinary approaches, a severe difficulty arises. Both the general approach (thematic, interdisciplinary) and content and aims fall out-

side the educational mainstream.

Ultimately, however, the major barriers to achieving the altruistic and forward-reaching goals of education for international understanding and peace were seen to lie deep within the social, economic, political and cultural strata of nation states. Educators face a daunting prospect in proposing changes that, if they are to succeed in schools, must bring into question long embedded beliefs, values and practices.

As Priscila S. Manalong observed:

The greatest obstacles to international understanding and peace are the gross inequalities and injustice of human existence and the prevailing global culture of war. That both developed and developing countries should seek international understanding and peace through education is acceptable in principle. Whether it can be implemented effectively is a different question altogether.

For developing countries like the Philippines in particular, it would be very difficult to teach peace as a passive acceptance of the international status quo. Full understanding of the real state of global affairs is more likely to arouse unpeaceful feelings and attitudes. Perhaps the first step is to transmit knowledge of the facts, however grim and unfavourable to peace. Education is engaged only in the politics of truth.

The Conference could not be accused of dodging the challenge inherent in the conception of education as, in some sense, an oppositional or a reconstructionist force in contemporary culture. Thus, the barriers that were suggested as obstacles to the fulfilment of human needs include a wide spectrum of social disorders as well as educational policy and practice in many — if not all — countries. Madhuri Shah spoke of the magnitude of tasks, the difficulty of gaining support for rather vague and complex values, and the small visible impact of earlier endeavours — such as the Associated Schools Project of Unesco.

Lack of funds, scarcity of materials, heavy work-loads, lack of professional collaboration, back-up and support — and the absence of evaluation data that might help to disseminate

ate success were all cited. Yet they are but some of the educational difficulties innovators normally expect to confront.

Add to these 'normal' difficulties the colossal scale of the international arms race, growing economic disparities, the breakdowns in international order against which bodies like the United Nations seem ineffective. Are these not evidence of the futility of educational endeavours for international understanding and peace? Given the Fellowship's long and distinguished history of proclaiming, exploring, practising and evaluating forward-looking educational reforms, it

would be surprising had the Conference accepted this conclusion. Indeed, it did not. True, less time—and paper—was consumed in the consideration of the educational strategies, procedures and methods available to us than with the topics this first report has dealt with. However, in the second Conference report, in the next issue of **The New Era**, we shall see what practical proposals and examples were advanced to balance the optimistic, futuristic aims statements and the gloomier assessment of social and educational barriers.

W.E.F. Seoul Conference:

3. Conference Statement

This statement was agreed at the Conference and issued as a stimulus to further thought and action in national sections. Copies have been sent by W.E.F. headquarters to all Ambassadors at UNESCO with the request that they transmit it to their respective national ministries of education.

Worldwide changes in educational policies and content have been proposed by participants from more than 20 countries meeting in the Republic of Korea for the 31st International Conference of the World Education Fellowship.

The World Education Fellowship is an international organisation of educators and members of the public organised through national sections. It promotes a wider professional and public understanding of children's needs as well as improvements in educational practice. Founded in 1921, the W.E.F. is voluntary and non-partisan and enjoys the status of a UNESCO Non-Governmental Organisation.

The strengthening of harmonious and peaceful international relations and the development of the world community have been amongst the Fellowship's primary objectives since its inception. These objectives

are pursued by seeking improvements in educational policies and school practice. The Fellowship believes that the all-round development of the individual child is imperilled by grave problems between and within nation states in the international community. At the Seoul conference, participants reviewed educational priorities, together with many examples of school projects to extend and develop international understanding, against the background of the growing social, economic and cultural difficulties which are increasing tensions worldwide.

Solving problems of international order and relationships between nations is the responsibility of many agencies and organisations. Particular responsibilities fall on teachers and on schools and other educational institutions. The attitudes and values of every community are profoundly influenced by the experience of schooling. Through schooling, the foundations of knowledge and understanding of world affairs ought to be securely laid. Yet, even in the educationally most advanced countries schools generally give relatively little attention to the issues and problems facing the global community. National systems of education commonly promote the concerns and interests of that nation without relating them to the wider

international community.

Preoccupation with domestic concerns tends to create difficulties in the process of promoting mutual understanding and peace amongst nations. Nations ought to foster a sense of responsibility and a commitment to truth in school curricula and materials. Emphasis should be given to co-operation and peaceful endeavours, especially for the sake of harmonious future relations among the nation states and the diverse cultures of the world. The goal of peace ought to be pursued in positive terms of nations enjoying their legitimate rights and freedoms and collaboration in constructive endeavours.

Renewed efforts are required if progress toward international understanding and peace is to be made through education. Several aspects require attention:

1. Active appreciation of the values and cultures of other peoples ought to be a major stated goal of all school systems.
2. Teachers should be trained and educated, in preservice and inservice courses, to foster a global outlook in the children and young people in their charge.
3. The effects of the larger problems facing the world cannot be escaped by schools but if the schools are to deal with them adequately, changes in texts and other teaching materials will be needed. No nation should attempt through school curricula and instructional materials to glorify its past expansionism and militarism but instead it is incumbent on every nation to make positive use of critical assessments, both from its own members and the international community, of the contents and the methods of its teaching on all aspects of international relations.
4. The processes of learning are as important as the content. Changes in content must be accompanied by a recognition of the importance of the experience and activities of children and youth and of critical analysis and other processes of reasoning and reflection.
5. In the organisation and assessment of student learning in the area of education for international understanding and

peace, greater emphasis needs to be given to programmes of individual and independent learning including assessment at school and classroom levels.

6. Parental and public awareness of the importance of education for international understanding and peace has to be built up systematically.
7. Education is a lifelong process. Beyond what is taught in schools, there is need for programmes of continuing education to strengthen international understanding and peace.
8. Educational systems have in the past favoured particular groups. Special attention in all the above categories needs to be given to the educational needs of girls and women, minority and disadvantaged groups.

Changes along the above lines are essential at all levels from classroom and local community to national educational and social policymaking. Such changes will cost money but need not be vastly expensive. Unless this challenge is faced resolutely, the generations we are now educating will be unable to make effective contributions to solving such dangerous world problems as: the escalating arms race, destructive economic competition, gross inequalities and inequities between peoples, rapid exhaustion and pollution of the world's resources, and the reckless destruction of indigenous cultures and the world's cultural heritage.

The World Education Fellowship urges governments, community leaders and academic, business and labour interests to give positive support and encouragement to those responsible for the education of children and young people to promote education for international understanding and peace. The Fellowship is sending this statement to national education ministries throughout the world. It is, at the same time, inviting all of its national sections and other interested parties to take steps within their own countries to gain publicity and support for this statement and to establish programmes of action within their own educational institutions.

Around the World

JAPAN SECTION

Twice a year, the Japanese Section publishes 'New World of Education', which means that we would like to create a new world through education. The Journal has about 80 pages and is financially assisted by UNESCO. Our Section has 300 members consisting of university and college professors, senior and junior secondary school teachers, primary and kindergarten teachers, social workers, housewives and others. The annual research meeting is held in autumn, usually inviting a foreign professor as a lecturer.

There are two strands in the activities of the Section, both important and, we believe, intimately related. The first is to follow through the spirit of the New Education Movement — to improve present education through introducing new methods of teaching, such as 'open education', 'team teaching' and so on. We have sometimes discussed the meaning of the term 'New Education' — some say that 'New' means 'Real'. In Japanese letters, the pronunciation of 'New' and 'Real' is the same.

The second strand of our activities is to promote global education — how to foster in pupils the spirit of international understanding, how to educate pupils who return home from foreign countries and so on. In this field there have been some reports of good results from members.

As this indicates, our membership is diverse, making our activities, we think, quite different from those of academic societies. We believe that connecting theory and practice is very important, especially in the field of education. This must be one of the aims of our Section.

U.S. SECTION — Extracts from Report of 1982 Annual Meeting

Phyllis Boyson reported on the success of the Western Connecticut Literacy Week Celebration in February 1982. Over three hundred children and adults attended a cross-cultural program, 'The Story of The Crow Boy', at the

Danbury Public Library, which she coordinated. It was jointly sponsored by W.E.F. and Literacy Volunteers, and the attendance was so great that it was necessary to give two performances of this 'literacy through literature' program.

Marion Brown, W.E.F. liaison at the United Nations in New York, explained that plans are now being made for 'The International Year for Youth' in 1985. She also reported that the UN officials are very appreciative of the co-operation they receive from W.E.F. as a Non-Governmental Organisation (NGO), which is the status that has been accorded us. Marion offered to provide detailed information about UN activities to any W.E.F. members who wish to contact her, and she can also arrange for them to attend meetings of the Economic and Social Council.

According to information received from Ed Klugman, the **Boston Chapter** has been holding a series of weekly discussions on alternative technology, small group processes, and global concerns, attended by about twenty-five people.

Richard Pfau reported for the **Connecticut Chapter** that 1982 programs have included an International Holiday Festival, a Nepal Dinner, and an evening of New England Contra Dancing. The previous fall Mohammad Hossein Fereshteh gave a beautiful program on 'Education in the Islamic Republic of Iran' and in April Richard Davis presented an evening on 'The Zarma People of Niger'.

Ruth Grady and Bill Toto informed the group about the newest W.E.F. chapter in the U.S. Section, the **Long Island Chapter**, which organised a special panel discussion on 'Tax Rebates for Parents Whose Children Attend Private Schools' and 'Issues in Providing Special Education'.

Nat Washton spoke about activities of the **New York Chapter**, such as a program given by Sam Everett on his experiences in India, a talk by Susan Reed on the New Committee on the Use of Outer Space, and a program about 'Creativity and International Education' by Dr John Litstone.

Book Reviews

A HISTORY OF EDUCATION IN THE TWENTIETH CENTURY WORLD

by W. F. Connell

Canberra, Australia: Curriculum Development Centre, 1980. 478pp.

(Jointly published by Teachers' College Press, N.Y., and distributed in U.K.

by Harper & Row)

This book sets out to chart the changes in education which have taken place in the world during the present century. To undertake such a task requires from its author an encyclopaedic knowledge of the historical and comparative fields as well as a deep understanding of the major disciplines of education. Professor Connell has accepted this challenge and the result is an excellent and most readable work. It is divided into three broad sections: the educational awakening, 1900–16; educational aspiration, 1916–45 and educational reconstruction, 1945–75. Each section is preceded by an informative introduction.

Although there are cultural, ideological, political and economic differences between nations, school education is a key feature in all of them. Not only does it provide the pupils with skills and knowledge for interpreting their society but plays an important part in transforming that society. This is most clearly seen in the rise of progressive education in the United States and Western Europe at the beginning of the century, when educational practices and ideas lagged behind rapid social and scientific changes which were taking place. Much of the curriculum was irrelevant to the pupils' needs: there was more stress on intellectual performance than, for example, preparation for living in a democratic society or learning to use scientific knowledge.

Teaching methods were usually inflexible and pupil/teacher relations were stunted. Professor Connell rightly draws attention to the enlightening influence of an English ex-inspector, Edmond Holmes, whose book **What Is and What Might Be**, published in 1911, condemned the 'mechanical obedience'

of pupils resulting from this system, which stifled their spontaneity and natural impulses instead of encouraging self-realisation.

Progressive ideas needed to be matched with appropriate methods and physical environment. In the United States, before the First World War, Dewey was a key figure in innovative education which emphasized the needs of the individual, providing experience of self-government and community living. But as the book makes clear, the progressive education movement was not confined to a few 'great names' and there is an interesting account of the work of pioneers such as Francis Parker and Marietta Johnson, whose schools operated in the Deweyan tradition.

In Europe, a rather different pattern emerged: much depended on the social climate of individual countries. A characteristic of the earliest English progressive schools was that they were largely restricted to boys' country boarding schools. Cecil Reddie founded Abbotsholme in 1889, to be followed by Bedales, under the headship of J. H. Badley, four years later. They differed from the traditional public schools in emphasizing co-operation rather than competition and in providing a curriculum adapted to the requirements of a scientific age in place of a classical curriculum. International links were forged with similar schools in France, Germany and Switzerland and gave the movement a powerful impetus up to the outbreak of the First World War. Such schools were naturally confined to the children of middle or upper class parents and were in stark contrast to the Case dei Bambini, set up in a slum improvement project in Rome and directed by Maria Montessori from 1907. Her work with younger children — the promotion of 'auto education' — was widely disseminated, with courses for both teachers and parents given in many cities round the world. If Montessorian methods were unduly restricting, nevertheless the spreading of the notion of freedom for the child in a prepared environment assisted the growth of progressive education. Only in Germany was there the

ideal combination of an educational administrator with enlightened ideas who could reform the public education system. Georg Kerschensteiner, Director of Education for Munich for a quarter of a century, was able to change the nature of the municipality's elementary and continuation schools, demonstrating how education for effective community living could go hand-in-hand with vocational preparation.

The First World War had a shattering effect on the morale of Western European countries as well as on their belief in progress. Subsequent declarations by governments of the need for international understanding, as exemplified by the League of Nations, furthered the cause of progressivists. The ground had already been prepared just before the war when a group of reformist educators held a conference in England on New Ideals in Education with the aims of establishing an international fellowship of progressively-minded educators. This was to become, after the war, the New (later World) Education Fellowship. A further boost was given to the movement when, in 1919, a group of American progressivists established the Progressive Education Association, committed to the notion of schooling as a co-operative venture.

One of the most fascinating parts of the book for this reviewer is Chapter 10, which describes the principal advances made in progressive education in the 1920s and 1930s. America took the leadership, with such experiments as the Dalton and Winnetka Plans, Harold Rugg's curriculum for social relevance and W. H. Kilpatrick's popularization of the project method. The economic depression in the United States was a partial setback: an opportunity was missed when the part to be played by the school in working for social reconstruction was not defined. Another theme of this chapter is the contribution made by educational psychology to our knowledge of children. Some of the findings from the areas explored, especially those of educational measurement and the use of statistical method in research, did not advance the cause of the progressives. Of greater value was the growth of the Child Study movement. In England, Susan Isaacs'

investigation of the intellectual and social growth of young children was paralleled by that of Charlotte Bühler in Vienna: both showed the importance of play and social education for young children. It was at this time too that Piaget began his investigations into children's reasoning, language, moral judgment and conception of the world. However, this was not an easy time for progressive educators and those looking to a democratization of education. They were opposed by a largely conservative teaching profession, inert public educational authorities and educators who found practical, theoretical and sometimes religious objections to the new ideas.

Many new factors have influenced the mould of education since the Second World War, especially the alignments of superpowers, the recognition of the third world bloc and the establishment of international educational agencies such as UNESCO. Elitist secondary school patterns in Western Europe have been abandoned in favour of a comprehensive system and there has been a world-wide upsurge of interest in curriculum innovation designed to equip pupils to deal with the world of change. Progressive education, as a distinct movement, declined in the 1950s. However, as Professor Connell comments, 'It is a measure of the progressives' impact and relevance that the essence of their ideas was absorbed into the mainstream of educational activity, and continued to enlighten the next generation'. At the present time, when the purpose of education is coming under increasing questioning by governments, it is useful to turn for inspiration to the writings and ideas of the progressives.

For all who are interested or are involved in teaching, either at school or post-school level, this book presents a fascinating and thought-provoking picture of the development of education in this century.

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Joint author, with Denis Lawton, of **Curriculum Change in the Nineteenth and Twentieth Centuries**. London: Hodder and Stoughton, 1978.

TEACHER LEARNING

By Gwyneth Dow (editor), with Rory Barnes, Rod Foster, Noel Gough, Bill Hannan, Doug White.

London: Routledge & Kegan Paul, 1982.

185pp.

The editor of this book, and her five contributors, have a common educational background in the State of Victoria, Australia. In particular, they share an interest in school-based curriculum development, and many of them served on an influential advisory committee set up in 1966 by the State Department of Education to advise on curriculum innovation in Victoria.

It would appear that service on this body was a valuable experience in curriculum building. It offered teachers (along with parents and other professional members) the chance to take a less centralised view of the curriculum. It exposed to the critical scrutiny of diverse interests the various dilemmas and ambiguities of curriculum design and implementation. Its members must have been a perceptive bunch: for instance, they tumbled to the weaknesses of centrally directed, technocratic models of curriculum change and, instead, plumped for school-based innovation. Gwyneth Dow, in her introduction, reports that 'pilot schools were established before packaged courses or resource centres'.

One upshot of these debates was that 'the principle of school-based decision making has remained as explicit policy in Victoria'. Another is this book, which plainly draws on this experience to consider salient issues in curriculum change. The focus, however, stays sharp on what goes on in schools and classrooms: the book's central concern 'is with learning — pupils' learning and teachers' learning — in schools'.

Books with half a dozen contributors pose an editorial problem. A freewheeling style means a book without unity, while too tight a rein can straitjacket the authors and give a dull edge to the writing. This book hangs together well: partly because its writers have worked together and argued together, but mainly because its common message is strong yet flexible enough to allow variety and idiosyncrasy within a set of shared

understandings.

In this regard, the writers adopt an approach which reflects the way they tackle curriculum problems. It is a valuable approach, worth setting down: 'There are no quick routes to proper learning because learning is the acquisition of self-knowledge and an understanding of oneself as part of a particular culture . . . Learning is achieved by reflective action . . . It is stunted by a sense of uselessness and powerlessness as well as by an undue love of power; . . . the theories that best inform it defy the exactness of explanatory scientific theories'.

Your reviewer finds this an agreeable stance, not least because it has much in common with J. J. Schwab's approach to curriculum building. Indeed, Noel Gough's useful chapter 'Curriculum development: a practical view' acknowledges this debt, and considers specific examples of Schwab's deliberative approach in school settings. The same respect for reality emerges from the chapter by Rory Barnes and Gwyneth Dow on topic-centred teaching; schools embarking on whole curriculum planning should find this of real help. Bill Hannan tackles the modish topic of the multicultural school, and reminds some of us that Australia has considerable experience in confronting these issues. His forthright style ('the issue is a gob-stopper') permits him to tackle sensitive matters with an honest directness. He considers a number of approaches, plumping for 'English, democratically studied and taught' as 'the common element of a multicultural language programme'. A further aim is to have pupils 'literate in both English and their home language as soon as possible'. He believes schools can change attitudes, and must have a commitment to their wider community. Some might find his views too ethnocentric, but all will recognise a stimulating analysis of the subject.

In other chapters, Rod Foster considers the extent to which pupil behaviour reflects differing school milieux, and looks sharply at the inadequacies of behaviourism. Gwyneth Dow spells out the dangers of polarising curriculum discussion, and emphasises the need to consider alternatives and the constructive interplay of opposites by applying

the pre-Confucian notion of Yin and Yang to pedagogic uncertainties. All this is to be welcomed. Doug White's contribution on core curriculum is less sure-footed, too readily associating the idea with political issues and central control, so that the educational case goes by default. But he is perceptive on the difficulties of constructing cultural maps, and on the dangers of elevating the notion of the community school into a consuming doctrine.

The book will be worthwhile reading for teachers and students. A device which links all the chapters is to postulate a mythical young teacher, whose problems are aired and analysed as the book proceeds. In some places this works better than others, and at times the device can be irritating. But it has the great merit of anchoring theory in a practical context. And although this context is fictional, it is clear the authors know at first hand about real schools. This is a lively and stimulating book which makes a valuable contribution to the discussion of curriculum problems.

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THE ELMHIRSTS OF DARTINGTON

By Michael Young

London: Routledge & Kegan Paul, 1982.

Among the many splendid photographs in this book there is one of Dartington's founders, Leonard and Dorothy Elmhirst, seated by themselves in the shade on Foundation Day 1966. They are watching a distant Plymouth Royal Marine Band playing its music in the sun, while further in the distance are groups of indistinguishable Dartington pupils and some elegant buildings. As you look over the shoulders of the Elmhirsts, you realise that the display is for their benefit, that like monarchs, or perhaps feudal chieftains, they are holding court. Michael Young shows in his fascinating book that Dartington, which began its life almost as a new 'state' in Devon, provided a setting in which the Elmhirsts could play out their Utopian (and in most ways gentle and beneficial) dreams.

Michael Young, a product of the school and the larger Dartington community, has

struck a successful balance. The book gains from the insight and affectionate understanding of an 'insider'; at the same time he is usually able to be a detached observer, to penetrate the formidable Dartington façade and to lay bare some of its confused assumptions, some of its conflicts and together with its successes, some of its disappointments and failures. He convinces a reader of the Elmhirsts' idealism and dedication the more surely, because he is not afraid to show how their abiding belief in democracy was at odds with their unself-conscious assumption of the life-style of feudal lord and lady.

Young establishes the main characters at the beginning of the book. Leonard Elmhirst was the son of a country curate who had a Cambridge degree, an obsession with shooting, a love of rural England, and a devout, dutiful and browbeaten wife. As befits a product of Dartington, Young's description of late nineteenth and early twentieth century country life is moving and evocative — especially of the period which saw Leonard's father leave the Church and take possession of his small family estate. Elmhirst had a conventional upbringing — an unsatisfactory preparatory boarding school, Repton, for the obligatory floggings, Cambridge and Trinity, and a gradual drifting away from religious belief and the Church for which, like his father before him, he seemed destined. Then followed India with the YMCA and, eventually, in the expectation that he would manage the family estate, Cornell and the study of agriculture.

In America he met Dorothy Straight, a widow with three children, and the active, strongminded daughter of the powerful politician and businessman, William Collins Whitney. Her family background left her with the instinctive feeling that access to power and a personal knowledge of Presidents was hers almost of right. Of course, the sins of parents ought not to be visited upon the children, and Dorothy cannot be blamed for the ruthless ways of her father. But it has to be said that she accepted one tangible result of those sins, a large family fortune, with remarkable equanimity. However, she did have that nice sense of public service which

descends upon some millionaires and leads them to spend on causes (judged by them to be good) sufficient of their fortune to make the world a better place — while they retain enough financial flexibility to ensure that the family fortune continues to grow rapidly. After a tentative courtship, during which Leonard spent some time working with Rabin-drath Tagore, Leonard and Dorothy married. Young describes Dorothy's early life, her first marriage and Leonard's courtship with sensitivity, honesty and warmth, though without evoking the same aura of rueful affection which surrounds his description of Leonard's boyhood and youth.

In 1925, the year of their marriage, the Elmhirsts came to England to embark on the experiment that became Dartington. Michael Young was a part of it, since 1942 as a Trustee but first as a pupil. For a time his grandfather in Australia paid for his education in the hope that he would become a fruit-farmer — the meritocracy might never have arisen, if that grandfather's hopes had been fulfilled. Perhaps because Young is confident of Dartington's essential soundness he is able to paint a revealing portrait. He takes the reader inside Dartington and provides an understanding of its (fittingly medieval) family atmosphere, its personalities, its ideals and unthought-through plans, its fluctuating and often suspicious relationship with the local community, its dilettantism and its professionalism. More clearly than anyone has before, he shows the breadth of the Elmhirsts' ambitions, their hopes for education, art, and the renewal of agriculture, Dartington's farms, orchard and cider press, its sawmills and textile mills, its carpentry shop and building department. He neither hides nor becomes obsessed with its failures, he is neither coy nor aggressive about its achievements.

Their school is probably the most interesting part of the Elmhirsts' experiment for readers of this journal. Young handles it sufficiently well to enable a reader to come to conclusions different from his, while using the evidence he provides. However honest and courageous people like Curry began by being, however enterprising and reassuring the Childs were, however democratic and dedicated you judge the Elmhirsts to have been, it is hard to ignore the fact that

Dorothy's money was able to make Dartington into a privileged enclave into which (while they neglected their own children) the Elmhirsts welcomed young Russells, Huxleys, Freuds (grandsons of Sigmund), Ben Nicholson, Barbara Hepworth, Victor Gollancz, Jacob Epstein and many more — including Michael Young. In an atmosphere of intellectual and artistic freedom, some indulgence and some self-deception, such unconventional children could shake off unhappy memories of prep school and prepare for the success that later life would bring them. For all its good intentions, for all the idealism that went into its making, for all the good that it undoubtedly did for the pupils who attended it, it is hard to regard Dartington as a particularly significant educational experiment. It was, of course, an experiment but it was one of many such schools at that time, and what distinguished it from the other schools struggling to give expression to progressive ideals was not greater bravery, or a more rigorous intellectual life, or a more complete scorn for convention, or a more imaginative pedagogical flair: it was Dorothy's money.

If there is one defect in Young's account, it is his failure to locate more precisely the school's educational philosophy, though perhaps that is too pretentious a description for the haphazardly eclectic set of ideas which the Elmhirsts espoused. Young does identify Dartington with the progressive movement though, like the Elmhirsts, he fails to subject Dartington's version to a rigorous intellectual scrutiny. Had he done this, he might have realized that the Elmhirsts were more than usually conspicuous among contemporary progressives by their failure to analyse their ideas and practices closely. 'For us it is vital', the Elmhirsts said, 'that education be conceived of as life, and not merely as a preparation for life'. Of course, as Young well knows, there were many others saying this at the same time, and others still who had said it much earlier — though it is no less gnomic and unsatisfactory an utterance because many throats have given expression to it. It is not to diminish the Elmhirsts' achievements at Dartington to stress that one of them, the school, was a particularly well-favoured (but not particularly coherent) expression of the progressive movement which in other less

protected environments was being worked out with more rigor and originality.

It is significant that Leonard and Dorothy began the search for a site for their English experiment by going to the country's 'swankiest' (the word is Young's) estate agent. They benefitted greatly from that choice — and never fully recovered from it. As Michael Young makes clear in this honest and excellent book, Dartington was a

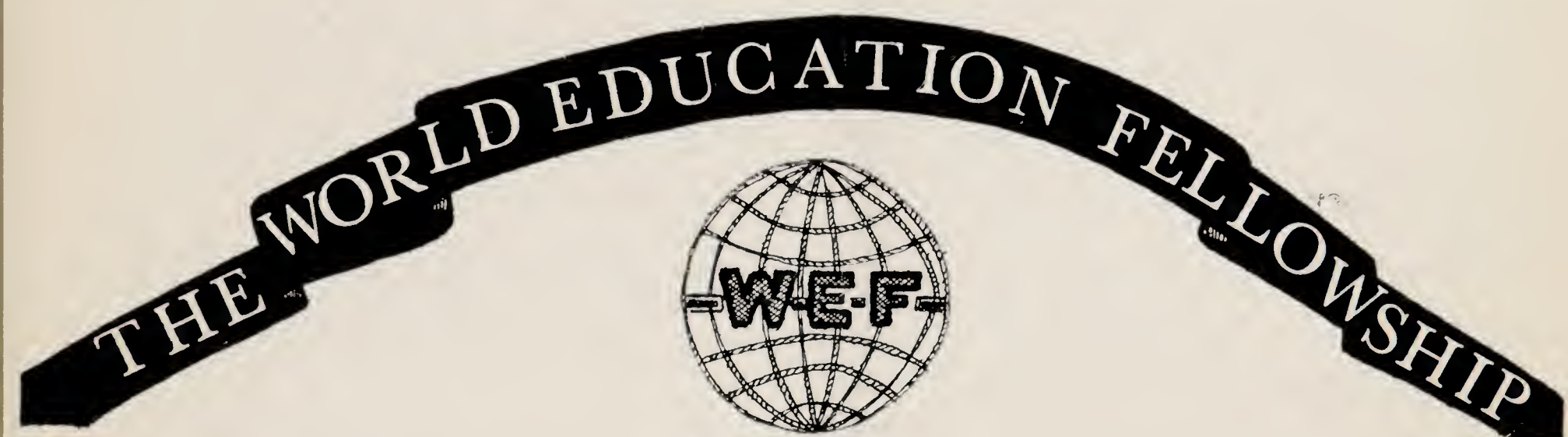
Utopian Utopia: it could afford its idealism and so did not have that edge or urgency which nagging social and financial pressures gave to other progressives such as A. S. Neill.

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